

# THE SPIRIT OF MISSIONS.

VOL. LI.

MARCH, 1886.

No. 3.

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**22 BIBLE HOUSE, NEW YORK.**

Remittances should be made to the **TREASURER**; all other communications to the **GENERAL SECRETARY**.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, FEBRUARY 9TH, 1886.

— THE meeting of the Board was noteworthy for the large number of its members in attendance. Among those present were Bishops Tuttle, Spalding, Scarborough, Burgess, Peterkin and Seymour.

— Urgent applications were laid before the Board for an increase of appropriations for work in several of the dioceses and missionary jurisdictions; but the Board was forced very reluctantly to refuse any increase, owing to the fact that the appropriations are already far in excess of reasonable expectation of receipts for this year.

— The Standing Committee on Missionary Meetings reported that a series of missionary meetings is proposed for the coming spring, to be held simultaneously if possible, in every diocese, and to be arranged by the several Local Agents.

— The appointment of Ralph St. John Perry, M.D., as missionary physician to be stationed at Cape Mount, Africa, made at a previous meeting of the Board upon condition that the requisite funds should be specially provided, was made absolute. This action was taken notwithstanding that only a por-

tion of the money required has been provided, and because the urgency of the case would not admit of further delay. Dr. Perry is expected to depart for the field early this month.

— The Board, upon the request of the Rev. Dr. James Saul, directed the Standing Committee on Trust Funds to sell a sufficient amount of the securities held by them and known as the "gift of the Rev. James Saul, D.D., of Philadelphia," to produce the sum of \$2,000, to be applied in aid of work among the colored people of Cairo, Illinois, in the Diocese of Springfield.

— The Board directed the General Secretary to execute on behalf of this Society a contract with the United States Government looking to the establishment of a school on the Upper Yukon river, in Alaska. By the terms of this contract the United States Government, through the Bureau of Education, proposes to furnish books, stationery and school appliances as may be required, and to pay the sum of \$1,500 per annum toward the support of the school, and this Society agrees to provide a teacher, who shall be a married man and accompanied by his wife, to instruct children of the natives in the ordinary branches of an English education, and to teach to the girls sewing and housekeeping, and to the boys the knowledge necessary to prepare them for industrial and mechanical pursuits.

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#### TO THE CLERGY.

ONE-HALF of the fiscal year has passed and the treasury of the Board requires \$258,764.96 to meet the positive engagements for this year. Comparatively few of the parishes have been heard from. We are extremely anxious to wipe out the reproach that one-half of the clergy and congregations of the Church give nothing for the work through the Board of Missions. The remedy is with the clergy. If every clergyman will first consecrate his own gift to the cause he will then be able to gather the gifts of his people. If the work with which Christ has charged the Church commands the loyal, loving obedience of the clergy they will be able to move the laity to contribute.

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#### PRESENT OPPORTUNITY.

THE people of this Church ought to be aware of the opportunities which we as a Church possess in the United States. Confidence that we have a great mission to fulfil must lie at the foundation of any proper effort to meet our responsibility and become a power for good to the people of this country. The Church ought to be ready to enter boldly upon every field which opens to it. A timid conservatism is not the spirit to develop the best capacity of the Church.

We can push into the front in every good work and influence if we will. We can face the problems of the day as they are presented in the life of the people and bring to their solution the principles of divine wisdom. We can carry the Gospel of God's grace to the weary and heavy-laden. We can proclaim a religion of truth and righteousness to rebuke and correct the wrong standards of morality which prevail so widely. We can offer a reasonable worship and the means of grace to multitudes who are living without God in the



world. This mission is given to this Church in America, and we ought to believe it and act upon it with courage, and as far as need be with self-sacrifice.

Our Church has made itself felt as a power in dealing with the evil of Mormonism. It has stepped into the forefront in dealing with the red men. In every instance where it has acted with courage it has been rewarded with success. Has it the courage to deal with the negro problem as that problem demands? Can it throw off the bondage of old prejudices now while it may and address itself to seven millions of our countrymen who are destitute in a moral and religious sense and claim our help? If we can remember that the Church is a divine society and that brotherhood in Christ forbids distinction of persons in God's House, we may enter upon this work as we have not yet done and prove our mission to those who have been providentially placed by our side.

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### PLACING THE RESPONSIBILITY.

THE engagements for missionary work entered into by the Board of Missions are a sacred obligation of the Church. The Board of Missions represents the Church, and its engagements are made in the name of the Church and pledge the good faith of the members to a fulfilment of those engagements. No other work stands in quite this relation. Private undertakings, however worthy in themselves, may call for voluntary charity, but they lay no such solemn demand upon the membership as do those works which are undertaken in the name and by the authority of the Church. The salaries of the Missionary Bishops and the stipends voted to the several jurisdictions and dioceses should first be met as a matter of duty. They are essential to the maintenance of the work and no one will more readily testify to this fact than they who are in the field and must look to the Board for their support. With one voice the Bishops unite in urging the Church to sustain first the work to which through the Board every member is pledged.

This Church has called and commissioned and promised to sustain thirteen Missionary Bishops in the Domestic field and to give them the necessary staff of helpers to plant and nourish the Church in their jurisdictions. In addition it has promised to give help in several of the dioceses, and important works there are depending upon this Society. In the Foreign field, likewise, Bishops have been placed and enterprises have been engaged in and all these requirements have to be met promptly every three months. The Society can only present these obligations to the Church and place it upon the consciences of the members to furnish it with the necessary means for meeting them.

There can be no excuse for neglecting to meet these engagements. Giving to other objects in response to moving appeals, does not relieve any one so long as the duty of giving a fair share toward meeting the engagements of the Church's general missionary work is neglected. This duty is the more imperative because it involves not only the question of extending the work in the future but because, except the obligations are met, it will necessitate the reduction of the work from its present scale. Reduction ought not to be permitted; increase is urgently called for on every hand, and the Board is very anxious to respond to the earnest appeals which are now pressing upon it. But the facts



must be faced. The Board cannot go forward further than the Church will support it. The appropriations have been made this year the same as last year, although the offerings of last year fell far short of the requirements. It was a venture of faith in the hope and expectation that the Church would rise to the necessity rather than cause the suffering which retrenchment must inevitably entail. The receipts so far this year do not justify this venture of faith. In some instances, from some parishes, the offerings show an increase ; but it remains true so far that a very large number of parishes have done nothing and a large proportion of our people, either through lack of information or from some other reason, are neglecting their duty. Men and brethren, the responsibility rests upon you and upon each of you. We must soon make our plans for another year and we are anxiously waiting to hear from you.

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### *SELF-HELP IN MISSIONS.*

THE development of the people's strength is a most important step in the planting of the Church. A wise builder begins by finding out what the people can do for themselves toward supporting the services of God's house and at once appeals to their sense of duty and responsibility in the premises. The people value a religion which costs them something and will generally be willing to make sacrifices for it if the subject is rightly put before them. It is a great mistake to suppose that the Church is commended to a community by being sent to them and sustained for them without effort on their part. There is a worthy feeling which prefers to pay the expense of Gospel ministrations rather than be pauperized and patronized by a missionary society. It is worth while to appeal to that feeling and keep constantly in view the necessity to the well-being of a people that they should as soon as possible assume all the responsibility for the support of their own churches, and become sharers in the blessed work of carrying the Gospel into the regions beyond. Now and again we hear from a missionary, who has succeeded in getting his people to rely upon themselves and give up the outside help. It is the way of growth, which perhaps might be tried to advantage oftener than it is. With "Self-support" as the motto and a subscription paper, many a mission may find that it can stand alone.

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### *THE CHURCH'S MISSION TO THE WEST.*

THE question may be asked in regard to the new communities which are springing up in the West—many of them godless for lack of positive, energetic effort on the part of God's people—why cannot this Church do a greater work among them in Christ's Name ? We want a sense of our mission, belief in our capacity, faith in God to go forward and undertake bravely in His Son's Name. The vigorous character of the people of those hardy regions requires brave, strong men, men of love and devotion. We sometimes fear that there is too much disposition to resort to secondary means rather than employ the direct agency of man to man, and too much tendency to spend time and effort in laying foundations for the future, instead of grappling at once and face to face



with the communities which are fast forming their character and need us now, if ever.

An earnest Ministry well sustained, is needed to do the work, and we must not fail to magnify that agency which is divinely appointed for the salvation of men. The strong words of one of our Missionary Bishops, who speaks out of a large experience, are quite to the point on this question: "Is it not our first and greatest duty to minister the Word and Sacraments? It is my conviction that, save in those exceptional cases plainly indicated by special circumstances, our time and strength and the money put into our hands to use should be primarily given to preach the Word and minister the Sacraments and sustain our clergy in their regular pastoral work, and only secondarily to schools and institutions."

We are often unable to meet opportunities because we cannot provide an adequate support to send the right man to the work.

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### BRIEF MENTION.

THERE are many reasons for hope that God is preparing Japan for a mighty moral and spiritual revolution. A missionary writes: "Buddhism in Japan is breaking down much faster than Christianity can take possession of the wrecks." The Rev. Dr. Hepburn, next to Bishop Williams the most experienced missionary in that country, says: "Fifteen or twenty years hence I doubt whether a foreign missionary will be needed in this country. Japan is merging rapidly from heathenism; it can never go back. If all the foreign missionaries were expelled to-morrow, the work would be carried on by natives." Though this may be a little too sanguine, yet there is good reason to believe, if there should continue to be the same increase in the number of foreign missionaries in Japan as there has been during the last ten or fifteen years, that in two or three decades more the idols will be utterly abolished, and the nation be included among the Christian peoples of the world.

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THE practice of devoting the offerings of Sunday-school children during Lent to the general missions of the Church, is growing every year and should be more generally adopted this year than ever before. This habit ought not, however, to be restricted to the children. It is quite as practicable for their elders to appropriate at least a portion of the money saved by Lenten self-denial to the same good object. Many of them, doubtless, are in the habit of doing this. We suggest that all should use a box this year for Lenten savings for Domestic and Foreign Missions, in addition to their usual contributions.

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BISHOP BEDELL and Mrs. Bedell have made a very generous gift of \$2,000 to this Society, to be used by Bishop Ferguson for the building and equipment of a mission-station, to be named Thurston Station, in Liberia. The gift is made through the Ohio branch of the Woman's Auxiliary, as a memorial of Bishop Bedell's mother, and is additional to the appropriations of the Board to the African Mission.

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IT is interesting to notice, in connection with the service of prayer for missions held in the Mission Rooms daily at noon, that one result of the visit to Peking of a number of the students of Cambridge University who have gone to China as missionaries, is the establishment there of a daily noon meeting for prayer. A request has been sent from England to all the English mission stations in China, that their workers should unite every noon in a service of prayer for missions and missionaries. This time is always so



observed by our own missionaries in the field and by many of the native Christians in China and Japan. Those of our readers, therefore, who shall hereafter adopt the habit of using a prayer at noon for the conversion of the world, as suggested in this month's department of "Miscellany," will join a large and increasing number of Christians. We trust that many will do this, and that they will find the collects in this number of *THE SPIRIT OF MISSIONS* suitable for daily use.

*THE* frontispiece this month, prepared from a photograph, gives a fine view of St. Paul's School, for Indian boys, at Yankton Agency, Dakota, in Bishop Hare's jurisdiction. The school was opened in December, 1873, and so far as is known, was the first boarding-school for Indians on any reservation in the Northwest. The present main building is constructed of chalk-stone, and erected upon the slope of the bluff toward the Missouri river, upon an elevation high above all buildings in the vicinity. On the right of the picture is Harrison Hall, the basement of which is used for shops and the upper story for studying and recitations.

*THE Missionary Review* summarizes in the following table the statistics of growth in the missions of the Church Missionary Society alone in Tinnevely, during the fifty years' service of Assistant Bishop Sargent, of Madras. The Bishop began his work in India in 1835:

	<i>There were in 1835.</i>	<i>In 1885.</i>	<i>Gain in fifty years.</i>	<i>Gain per cent.</i>
Native Christian Adherents.....	8,693	56,287	47,594	547.49
“ Communicants .....	114	11,246	11,132	9,764.49
“ Clergymen .....	1	68	67	6,700.00
“ Teachers (Christian).....	183	700	517	282.51
“ Boys in Schools.....	2,257	10,693	8,436	373.77
“ Girls .....	147	2,573	2,426	1,650.34
“ Christians' Contributions..	0	Rupees 33,057	33,057	33,057.00

The *Review* says truly: “Such figures may well be studied by those who call Foreign Missions a failure.”

THAT great results can be wrought by one who is in earnest and uses thorough methods, is shown very clearly by the fact that the rector of a parish in one of the western cities sent to us recently the addresses of 103 new subscribers to this magazine. This encouraging result was obtained by a member of his parish, who acted as a canvasser for subscriptions. If all our friends would do likewise, according to their ability, there would be no necessity hereafter for regret because of an insufficient subscription list.

IN this month's news from Japan will be found an interesting description of the work of the Roman Letter Society of Tokio and a prediction of its speedy success. Should success crown these efforts to introduce the custom of writing and printing the Japanese language in the literary characters of western nations, it would seem that the reform must extend in time to China. This would be breaking down a high, strong wall that has for unknown centuries separated those intelligent nations from their western fellows, and opening a wide door to closer intercourse, commercial and religious. Who that considers the consequences that must follow such a literary reform can doubt that the impulse to bring it about is sent from God? Who can fail to see that the providential breaking down of division walls and opening of doors hitherto tightly closed, are Almighty God's invitations to His people to enter in and occupy for Him?

WE are gratified to receive many expressions of appreciation of our efforts to make *THE SPIRIT OF MISSIONS* valuable. The Church papers have spoken in generous commendation of the magazine, and the clergy have in many instances taken active measures to secure subscribers among their people. As a consequence its circulation is increasing daily. No better way can be found to serve the cause of missions than by spreading



missionary intelligence, and we hope all our new readers will become deeply interested and liberal helpers in the Master's work. The lack of interest in missions is due chiefly to want of information about what is being done, and if we could know that *THE SPIRIT OF MISSIONS* was read in every Church household we should feel sure that the work of the Church would grow and increase year by year.

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### WITH OUR CORRESPONDENTS.

ONE effect of the publication of the long list of congregations giving nothing in aid of the work of this Society year after year, is seen in a number of letters from such parishes, with offerings for missions. This is encouraging. If all who have been derelict follow the example indicated in the following quotations from our correspondence, the list of parishes contributing this year will be greatly extended. A correspondent on the Pacific coast, enclosing an offering, says: "I have been connected with this parish for twenty odd years, and this is the first collection to my knowledge for purposes outside of this state." Another, in the State of New York, writes: "I am very sorry the amount is so small, but nevertheless I am determined to put the parish in line and keep it there." A third correspondent, also living in the State of New York, sends an offering to be credited to a parish in New England, saying, "it being the place of my nativity, and I dislike to see the parish blank year after year." A New Jersey rector accompanies the offering of his congregation with this message: "We 'fall into line,' as you suggest, even though the amount is small." A rector in Maryland says: "The most we can do this year is to get into line. I hope that next year we shall not only 'keep in line,' but be promoted."

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ONE of the most suggestive letters that we have received, has come from a valued correspondent, who encloses a check for a large sum of money, and says: "It is in one sense a 'special' contribution, inasmuch as it is not an ordinary one, but an attempt at 'paying up arrearages.' I feel that I owe the cause of missions thus much and more for not having contributed in past years so much as I ought to have done." Our correspondent's act is admirable and worthy of praise. The gift is twice blessed; it blesses the giver and the treasury into which it is given. Who among us does not owe something to the "conscience fund," for missions, to pay up "arrearages"? If we should pay into it all that is due, how would it overflow!

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ARCHDEACON KIRKBY writes about our recent suggestion of a Church Missions House: "I am delighted to see the idea of the Mission House revived in the last number of *THE SPIRIT OF MISSIONS*. It is the necessity of the times and I hope it will be pushed with vigor, feeling sure that the friends of missions will lay hold of it."

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THE result of earnest effort is manifested in the case of St. Thomas' Church, Dover, New Hampshire, from whose rector, a Local Agent of the Board of Missions, we have received more than fifty subscriptions for *THE SPIRIT OF MISSIONS*, while the offerings from the parish for missions, Domestic and Foreign, are more than four times as great as formerly.

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WE have a letter from a missionary in South Dakota, who realizes the importance of teaching his people to support their church. He writes: "It gives me great pleasure to inform you that at the urgent wish of the Bishop I have succeeded in persuading our people to get along without the missionary stipend. The first three months have already passed without a deficiency, and the indications are favorable to our continuing to be entirely self-supporting. This is the best answer we can give to the Advent and Epiphany Appeal, though we shall take up offerings when we can."



## THE MORMON PROBLEM.

Two features in Mormonism are odious to Americans, and one of them is grossly repulsive. This latter, the practice of polygamy, prevails among the 150,000 Mormons of the Utah region. They claim that it is a duty commanded of God, and a religious ordinance which advances in worthiness and exaltation the "patriarchs" and "mothers in Israel" adopting it. I do not think God's ancient people, or any other of the Semitic races amongst whom it has been known to prevail, ever put the practice on such high ground. Christian civilization universally reprobates it. American sentiment thoroughly detests it. It may be safely claimed that the American people are filled with a stout intent to strike down this practice, and to put away the shame of it. In the last few years the Government is voicing this fixed resolve of the people by enacting and executing efficient laws for the repression of polygamy. Not only are all polygamists deprived of their right and competency to hold any office under the civil law, but they are not even allowed to come to the polls to vote. Scores of them have been tried, convicted and imprisoned, and are serving out their sentences to-day. Their sovereign, John Taylor, and his prime minister, George Q. Cannon, are in hiding, and have been for months, from the United States marshal and his service of arrest. All this is most wholesome work. Let it go on. There must be no debate nor doubt on the question whether the law of the United States against polygamy, as declared by the courts and administered by the Government, is supreme. A Christian nation, instructed by Christian civilization, settles the question, and no alleged "religious right" can be allowed to shield anybody.

## POLYGAMY NOT ESSENTIAL TO MORMONISM.

Polygamy, however, is not, as is often supposed, the sum and substance of Mormonism. In Utah itself the married persons who are not polygamists far outnumber those who are; while of the 150,000 or more outside, mostly in Great Britain and Scandinavia, with a few in states like Illinois, Iowa, Tennessee and California, none are polygamists. The Mormon Church has an earnest and efficient missionary organization. It sends from Utah hundreds of missionaries every year. These gather and hold true to

their faith thousands and thousands of converts in foreign countries. One or two of the "apostles" are always living abroad to direct operations. Some of these converts come to Utah as the way opens; "gathering to Zion," as they call it; but the most of them live and die on their native soil. They never practise polygamy, and they seldom and probably never, except in some special inner meetings of the faithful elect, hear polygamy advocated; and a schismatic branch of the Mormons called the "Josephites," of considerable strength, and embracing in its membership most of the followers in our states mentioned above, strenuously maintain that polygamy is a false doctrine, foisted upon the "Church" by Brigham Young, the usurper, in 1856, and neither taught nor sanctioned by their prophet, Joseph Smith. Even among Utah polygamists there are great misgivings; and for women the misgivings are heart-achings most sadly pitiful. It must be remembered that some polygamous men and quite all polygamous women assume their unchristian relations from what they conceive to be the obligation of their religious duty. Then the spirit of self-sacrifice characterizing woman, makes her the fervent, if sorrow-stricken, upholder of the "doctrine." I heard of a man who was in polygamy, an honest fanatic, a man faithful to his light, and prayerful in following it, reasoning with himself thus: "God, methinks, in His revelation would always command us to do and to be whatever is in true harmony with the best and highest and happiest of our own nature. Now polygamy is not in such harmony. Especially it embitters woman's heart and poisons her true happiness. This I do not understand. My faith is puzzled, if it does not stagger, at it." That man had misgivings.

I trust the Federal Government and the American people will go steadily on in all lawful ways, in the good work of repressing polygamy. Beat down its defences. Cast out the foul spirit entrenched behind them in demonic possession. Multiply the disabilities upon the polygamists. Enforce firmly the penalties enacted against them. So say we all; and in the campaign be you sure the besiegers shall be no little helped by influences constantly working in the hearts



of the besieged—secret dissatisfaction in the honest and thoughtful old men; wholesome dread of consequences in the young men; aggrieved instincts and recalcitrant nature in the women.

#### MORMON SACERDOTALISM.

The other feature of Mormonism odious to Americans is its excessive sacerdotalism. The Mormons theoretically acknowledge the Holy Bible to be the inspired Word of God; but in their headlong obedience to their living "inspired" leaders, they do not stop to find in it how God hath appointed three divine institutions for us men in this world—the family, the Church, the state—and demands at our hands loyal service to all the three. Whatever may be said about the family, the faithful Mormon has no thought that any divine authority is lodged in the state. He fails to agree with St. Paul that "the powers that be," *i. e.*, civil governments, "are ordained of God." To him the "holy and inspired priesthood" is the body of men who "hold the keys" of all truth, and to whom is delegated by divine authority the supreme right to direct the duties and guide the acts of other men. It is obvious that not only must any idea of the state as a divine institution drop out from his thoughts, but also he is ready to acknowledge heartily that "the Kingdom of God set up on earth" by "the Latter-Day Saints" is through its "priesthood" of right the paramount controller of his life in all its aspects, domestic, secular, social, political, moral and religious.

It is plain that at heart he cannot be a loyal American citizen. In practice he may be, while things go easily and lines are not drawn; but his allegiance, ultimate and supreme, in all matters, and so of course in political matters, is due to another "prince" and "potentate" than the sovereign government of this great Union.

Now, I take it, it is stored in the minds and impressed on the hearts of all Americans that in this country there shall be a fixed line of demarcation between Church and state. Mormonism, in the teeth of this determination, insists on the complete union of the lion of the Church with the lamb of the state, and secures unspeakable closeness of union by causing the lion to devour and digest the lamb.

#### AN IRREPRESSIBLE CONFLICT.

It may be gathered, from what I have written, that were polygamy to be done

away to-morrow, and by the command of the "inspired" leaders themselves, there would still remain a conflict between Mormons and Americans, and that this will be irrepressible so long as the former claim that, in the fields of duty and loyalty, sacerdotal authority is everything and civil nothing. Every civil election would furnish occasion for active exhibitions of the conflict, and Americans would not easily endure the coming to the polls of a body of men to cast a solid vote in the line of priestly dictation, now for one side, and now for the other; confusing the calculations of even the best and most honest political sagacity, and effacing the valuable checks and influences furnished to a free people by their healthy division into two great parties.

#### THE TRUE REMEDY.

What shall be the remedy for this bigoted servility under priestly control, and this heart-disloyalty, of the Mormon masses? The best cure would be that from within, in the formation and growth of an opposition party among themselves. I have hoped that the young men would beget and develop such a healthful opposition party. In candor I must own I see little to encourage me to expect a fruition of that hope. The best cure from without, I cannot but think, will be the injected influences from American intelligence, American fairness, American determination that Church and state shall be, and shall be kept, apart.

I cannot persuade myself to look with approval upon the enactment of measures at Washington (even upon the plea that extraordinary diseases require extraordinary remedies), which are to put the control of the property of the Mormon "Church," without its desire and consent, in the hands of appointees of the state, and to deny to the Mormon people the right to give and use money for the purposes to which their religious earnestness and missionary zeal urge them.

Punish polygamists. Make every square inch of American soil hot and yet more hot for the soles of their feet. Compel deep respect and entire obedience to the laws of the sovereign Congress in this matter. But am I wrong to feel that for the "state" at Washington to claim control over the "Church" in Utah, in the detailed management of the latter's property, and in the thwarting of the missionary ardor of its



people, is to move along the dangerous line of usurpation, un-American and unfair, quite side by side with the high-handed despotism with which the "Church" in Utah ignores and murders the "state"?

While the civil government steadfastly exerts itself for the effectual repression of crime, let heresies the most intemperate and false religions the most provoking be assailed only by the powerful forces of fair reason, and the strong moral weapons of opposing truth. Luther was a great man, and never greater in the brave stand he took and the good work he wrought, than when he sturdily insisted, as was his wont, that religious error should never be attacked for its overthrow by any other than moral and spiritual forces.

Of our own missionary work in Utah and

among the Mormons, the readers of *THE SPIRIT OF MISSIONS* have been not infrequently advertised. I humbly trust that, in holding forth the Word of life in our homes, in our preaching, in the Sacraments and public worship of the Prayer Book, and in our schools, which the generosity of the East has enabled us steadily to maintain, we have accomplished somewhat for the Master and His truth; and, by winning and retaining the honest respect of not a few of the Mormons themselves, we are providentially in a position to be of real spiritual service to them, when the time of disintegration, and the hour of sorrowful dismay, and the upbreking of their own cherished convictions have burst forth upon them.

DANIEL S. TUTTLE,  
Missionary Bishop.

### *SIMULTANEOUS MISSIONARY MEETINGS IN ENGLAND AND WALES.\**

THE publications of the Church Missionary Society last received from London, report that when they were issued arrangements were progressing for simultaneous meetings on the 9th, 10th, and 11th of February, in England and Wales, in behalf of the society's work. These meetings were proposed to be held outside of London, at 120 centres, on the basis of an average of three for each county in England and four or five for Wales. London meetings will probably be held hereafter. The principal features of the meetings were to be public services and addresses, and for the latter, four Bishops, eighty-four other clergymen and forty-one laymen had promised to speak, and the consent to take part in this way of still more was confidently expected.

The plan upon which the arrangements began was that the centres in each county should jointly provide for a "missionary day" on successive days, so that the deputation—a clergyman and a layman—sent to each county should attend on the three succeeding days all the services in that county. It was thought, however, that the abundance of clergymen and laymen pledged to participate would permit the plan to be somewhat changed, and allow either the number of places for meetings to be in-

creased, or, as was desired by some, enable a deputation to conduct in some instances a three days' "mission" for the society at the same place.

Other provisions for the success of the movement were to be made in the most thorough manner. A conference of all those who were to be employed in this "campaign" was to be held at the Church Missionary House, in London, previous to its commencement, and at a date when the "association secretaries" from all parts would be in London for their annual conference, and when many of the clergy would be in that city for a special popular meeting of the friends of the society. Beside this central conference, in purpose much like the preparatory conference of "missioners" before a "parochial mission" in any city, the clergy in general were requested to deliver sermons with especial reference to the simultaneous meetings, not only in the parishes in which they were to be held, but in neighboring parishes.

We might comment at length upon this thoroughly organized campaign. We would only say that we hope to see the time when the Domestic and Foreign Missionary Society will be justified in attempting a crusade as thorough in behalf of our missions at home and abroad.

\* Editorial.



# DOMESTIC MISSIONS.

## Form of a Bequest to Domestic Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions*

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*

## CHURCH WORK IN WESTERN TOWNS AND VILLAGES.

GREAT experience, as well as common sense, is necessary in those whose duty it is to shape the policy of missionary work. It is often said that we of this Church work too much without plan, too sporadically, with too little reference to the future. In the face of the vast problem of so laying foundations that they shall endure and that we may mould and shape the civilization of the great states that are beginning already to determine the national legislation, as, for example, on "the silver question," surely it is important to study the problem carefully, and to be fully persuaded that our plans have forethought and wisdom. It is believed that this Church is so working to-day, especially in the great missionary jurisdictions of the West, and that our plans and policy are more than justified by results.

There will be found no exception in the Jurisdictions of Colorado and Wyoming. The work was initiated by Bishop Talbot when these territories were parts of Kansas and Nebraska. It was carried on vigorously in the few centres then existing by Bishop Randall. The present Bishop continues it from the vantage-ground of the experience of his predecessors.

1. These jurisdictions are separate and distinct, contiguous but different in character. In Wyoming, two missions have in the past five years become self-supporting parishes. In the two years past four churches and two rectories have been built. New mission districts are pleading for the Church and her Ministry. Two able men of wisdom and experience are needed now; one for Rawlins, a commercial centre of great importance; another for Buffalo and the great and rich county of which it is the

chief town. In only one county are we able to work as yet on the associate-mission principle—this is Fremont county, in which are our missions to the Indians with the school of eighty boarding pupils, and Lander, North Fork, Fort Washakie and parts adjacent. Two Priests are in charge, the Rev. Messrs. Roberts and Coolidge, the latter an Arapahoe Indian. Another helper for work at Lander and among the Shoshones is now needed. A great railroad is building from the east westward through the heart of this territory. This will open up other mission fields. It is believed that Wyoming ought to have a Bishop to itself. Not otherwise can the opportunities be met, the necessary means be secured and the work properly done. Will the House of Bishops venture to nominate the man to the House of Deputies at the next General Convention? Will the Board of Missions approve? Will the Church come up to her duty and support those in the field and others also as the enlargement of the work requires it? We trust it is not said truly, that this Church does not appreciate the work she has undertaken, and is not ready to rise to the realization of her great mission. It is believed that the many friends of missions at least will not be found wanting.

2. The name Colorado is well known. The mission work of the older parts of this jurisdiction has been for some years before the Church. Three-fourths of Colorado, that is to say, an area of some 75,000 square miles, is new. Many counties, organized with county governments, are as yet outside the sphere of the Church's influence; and great railroad corporations are eager to penetrate into these lately unknown regions, to



build up towns and develop the natural wealth of the country. Of county towns where our services must soon be established are Aspen, Glenwood Springs, Montrose, Delta and Grand Junction. Others like Meeker, Egeria Park, Steamboat Springs and Montezuma will soon be almost equally important as centres of work and influence.

In the past eight years we have permanently gained six self-supporting parishes. We have lost three in mining towns that had become strongly self-supporting—Central City, Georgetown and Silver Cliff—from the removal of leading Churchmen and other changes of population. But notwithstanding this we have now eight parishes in Colorado that support their services and clergy. Three are in Denver, St. John's, Trinity Memorial and St. Mark's; the first very strong, the two others gaining rapidly and doing grand and helpful work and ministering to large numbers. Two mission chapels and one mission in a temporary building besides are served by able clergy. The seating capacity of our several places of worship in Denver alone is about 2,400, and they are all fairly well filled. Other self-supporting congregations are at Greeley, Fort Collins, Colorado Springs, Pueblo and Leadville. The congregations in these churches are all good, in some of them large. The churches in the last three towns will seat more than 1,000. The rectors in charge are all able, experienced and successful men. Of the missions that ought soon to be self-supporting may be named Boulder, Cañon City, Durango and South Pueblo.

The great drawback to the progress of the Church in Colorado is in the fact that so much of it is in the mining regions, where the Gospel is most needed, but where its support is most precarious. It is very rarely that our mining towns have become depopulated. The population in most of them does not diminish. In some it increases. Our mines are mostly of a character that promises permanency; but the constant changes are most disastrous. The fortunate persons move to Denver and other valley towns, or further eastward. Those to be found in all mining camps are, in the main, hardworking people, inured to toil and hardship, and those who came expecting to find wealth, ever hopeful of bettering their condition but ever hoping against hope. To these the Church ought to be a priceless boon.

In about forty places, faithful men, some of them lay-readers, as at Crested Butte and in the South Park, are gathering in the people and preaching to them the Word. The fact that last year 432 were baptized, 189 confirmed, 143 married, 181 buried, and 2,000 communicants and about as many Sunday-school pupils were reported, tells a story of hard and successful work. Our church property has by good management increased in value from about \$75,000 to near \$400,000.

There are between four and five hundred post-offices in Colorado. At each of these people congregate as the mails come in. At most of them we might and ought to hold services. We are now employing the Rev. H. Forrester to aid the Bishop in the itinerant work in which he is constantly engaged. At one place recently visited by him, the first visit of any of our clergy, fourteen were baptized. A clergyman can scarcely go anywhere without finding some who were brought up in the Church, or were familiar with and attached to her services. The country is full of young men, on ranches, in mining camps, in railroad shops, in smelting works and manufactories and stores and offices, to whom the minister of the Church can go, as to those who may be expected to recognize his voice, and welcome him as a friend. These people, to a large extent young men, may be thus helped in their temptations, warned against the dangers around them, led back when going astray, held up in, or redeemed to, the ways of virtue, saved to Christianity, to good society and good citizenship. Nothing but the Church of Christ, embodying and holding forth the blessed Gospel by loving, sympathizing Christian pastors and people, can save them. Instances might be given of the good done to the souls of men infinitely outweighing the cost to the Church of the whole jurisdiction from its beginning.

Two ends are ever kept in view: First, to seize early upon the prospective centres, judging of them in the same way that "the men of this generation" decide upon the points to reach by rail, and in which they will invest their capital; and secondly, to minister by itinerant missionary laborers to the people, of all classes and especially those of the household of faith, wherever they can be reached. We hold services at many points where there is no intention of



organizing missions. Some such points will ultimately become important. Then we hope to have faithful people on the ground to help us to take advantage of opportunities. We hope to be able to provide an adequate salary for Mr. Forrester, that his itinerant work may not be discontinued.

We are preparing the way as rapidly as we can for diocesan organization. We feel its importance to the future of the work. Could we legislate for ourselves, many evils might be remedied and in many ways the work be more efficiently promoted. The one and only difficulty in the way is the want of an episcopate fund. We have, we think, done well to secure thus far about \$5,000. But we need \$40,000. Our feeble parishes and mission stations could bear but very small assessments. A missionary jurisdiction cannot assess and could not enforce payment. To depend upon our floating populations in

such a new and frontier country would, we feel, be madness. We must have a fund. How can it be secured? In every case hitherto it has been secured mostly from the East. All that can be, ought to be done at home and must and will be done. Still, as in all like cases, must we not look abroad to the Church-people in more favored communities, for the aid that is indispensable? We feel confident that at least by the time of the General Convention of 1889 we shall have so much of a fund as will warrant us in taking this forward step. In the meantime we trust that the members of the Board will favor, and the General Convention will adopt, such legislation and such a policy as shall be favorable and not obstructive to missions becoming dioceses.

JOHN F. SPALDING,  
Missionary Bishop of Colorado  
and of Wyoming.

### MISSIONARY INTELLIGENCE.

CALIFORNIA.—The Rev. J. D. H. Browne, of Pomona, writes, on December 1st, that the new church has been finished and occupied. The total cost has been \$3,300, of which \$3,000 has been obtained in Pomona, leaving \$300 to be provided to complete the payments upon the church, which, with \$200 more for a bell and carpet, it is hoped will be obtained in time to have the church consecrated at the Bishop's expected visitation in May. Mr. Browne says: "It has been a surprise to everybody how so much money could have been raised here in so short a time as a year, and I have great reason to feel proud of my people for what they have done, with the outside help, which has been generous."

St. Helena.—The Rev. Alfred Todhunter, a missionary of the Society at this town, in forwarding his last quarterly report, writes: "I have added to my missionary field, with the approbation of the Bishop, the town of Glen Ellen, and I expect to add the town of Sonoma also. Glen Ellen is some thirty miles from my home beyond the Sonoma mountains. I heard through a faithful son of the Church that it had been proposed to erect a church building, and it seems most of the people were in favor of a Roman Catholic church. I went to Glen Ellen and spent some time among the people. A school-house was tendered to me and I held ser-

vices, with a large number of people present. I am to hold services again next Sunday, and hope soon to have the first church building erected in Glen Ellen. You would hardly credit the fact that the village is absolutely without a place of worship.

"There are many English people in St. Helena, and they afford much assistance in rendering the services. I find my hands full and my work increasing on entering upon my fourth year in this field. In this time we have built a church at St. Helena valued at \$5,000, of cut stone. We have acquired lots at Yountville and Glen Ellen and hope soon to have churches there. No help has been asked or received from without the mission.

"I wish, if it were possible for you to assist me in the matter, I could have sent out to me a good, strong American saddle and bridle. I really need one and I cannot afford to buy one."

NEBRASKA.—The Rev. John Hewitt, missionary at Fremont and Wahoo, says in a letter of November 30th, last: "I am glad to be able to report that the condition of two of the stations under my care is at this time most promising. The real gain in the past quarter at Fremont and Wahoo is in the positive interest which has been awakened in the people. At Fremont, the congregations

have increased, and we are engaged in an effort to pay for a good rectory recently purchased. Of the 4,500 inhabitants here, fully one-half are Germans of infidel character, who cannot be reached by us. Very many of the American and English population are avowed infidels and atheists, very few of whom can be influenced to attend religious services. The remainder of the people is divided amongst *ten* different denominations. We have half a block of land in the business portion of the town, but on it the poorest and least attractive church building. To have increased the attendance at our services under these circumstances is considered a great achievement.

"At Wahoo, on the 23d of November, at a meeting called for the purpose, seventeen persons signed an application to the Bishop for a mission organization under a canon of the diocese, and pledged \$200 a year toward the support of the missionary. This is the first movement that has been made toward raising money there. We have had great trouble to secure a place for holding our services. The town has had a phenomenal growth, which is now settling into a steady and permanent increase. Two new railroads will enter it next spring. We must have a church there."

*The Republican Valley.*—The Rev. C. L. Fulforth was recently placed by Bishop Worthington in charge of mission work in this valley, embracing a district about 300 miles in length. Since taking charge of his work, Mr. Fulforth has visited many points in the valley, and writes that at all of them he has found and ministered to members of the Church. The headquarters of the mission is at Red Cloud, where there is a church, capable of being used for public worship, but not completed, nor thoroughly furnished.

Mr. Fulforth lately accompanied the Bishop upon a visitation to several places in the valley. At Bloomington, a town of about 600 people, and the county-town of Franklin county, a promising opening for services was found. Service was held in the Presbyterian church, a large congregation being present, and one child was baptized. The people of the town are trying to secure the location of a new Methodist college here, and have offered 120 acres of land and subscribed \$17,000 conditionally. At Alma one young woman was confirmed, many persons coming from long distances to be

present at the service. At this place a school-house was to be purchased, and stated services held in it.

The most promising point visited was McCook, a town of 1,500 inhabitants. Three years ago not a house stood on the site of the present town. Already Romanists, Methodists and Congregationalists have established congregations. The Bishop found about fifteen communicants in the town and about forty other persons either baptized or more or less interested in our Church. These persons have subscribed \$350 for the missionary's salary. The town site company will give a lot and the town about \$700 toward a church. The Bishop had secured \$300, and there was a good prospect that a church would soon be built.

NORTH CAROLINA.—Bishop Watson writes: "We are in great need of more help, both for the white and for the colored work. For the white work I would like very much to put one or two missionaries-at-large into the field. For the colored work we need help for the school at New Berne and for a clergyman at Beaufort. I fear that the school at New Berne may have to be abandoned unless I can get help for it. Of course I cannot complain if I do not get it, and do not write in any such spirit; but I have felt that I ought not to omit the effort."

OHIO.—Bishop Bedell has issued a circular letter to the children in the Sunday-schools of his diocese, in which he says: "Sunday-schools of our Church all through the country are giving their Lenten and Easter Offerings each year, to Foreign and Domestic Missions. Our own schools in 1884 gave the handsome sum of \$1,400.00. Now we want all our Sunday-schools, infant-schools, and Bible-classes this year, to make an offering every Sunday in Lent for the missions of the Church in the West and South, in Mexico and in Haiti, in Greece, in Africa, China, Japan, and to the Indians. All the collections are to be brought in on Easter Sunday to our pastors, who will present them to our blessed Saviour as a tribute of our love. . . . Now this is the way we will do it. Every class shall have a mite-chest for Sunday-school; and every scholar and teacher who wants it, and will use it, shall have a mite-chest for home. Every day at home, at breakfast time, we will drop our penny



into the chest, and we let any one who wants to drop in also a penny, or more; but we will not ask any one; it is to be a free-will offering. Doing it at the beginning of the day, before we have a chance to spend it, we are sure of the penny for that day. On Sunday the class mite-chest will be passed round. We must have a class treasurer to keep it safely. On Easter Day we will bring all our boxes to school and open them, and all the offerings will be put together, and our rector or superintendent will announce to the school the amounts and the objects to which they are given. When it is possible, the offerings will be placed on the alms basin at the Holy Communion on Easter morning, and on Easter Monday they will forward their reports with the money to Mr. Davis [the treasurer of the Lenten offerings], as he directs, and when all are collected he will forward them to the Board of Missions in New York, and will publish a full list in the *Standard of the Cross* as soon as the reports are all in."

OREGON.—The January number of the *Columbia Churchman*, Bishop Morris's official organ, has the following relative to contributions for Domestic and Foreign Missions from this missionary jurisdiction: "We are frequently reminded of the feebleness of the Church in this missionary jurisdiction, and of the little we accomplish compared with what is done in other quarters. That we are a 'feeble folk' we are compelled to admit, and yet with all our poverty and small numbers we are not so far behind in our missionary contributions as some would suppose. From the last report of the Board of Missions we find that in contributions to Foreign and Domestic Missions, Oregon stands at the head of the missionary jurisdictions, and is also ahead of a number of organized dioceses. . . . It appears that there are twelve missionary jurisdictions and twenty-one organized dioceses—thirty-three in all—giving less for Foreign and Domestic Missions than the \$835 given by Oregon. We do not make this comparison in any spirit of boastfulness, but to show that we are not behind our neighbors in this matter. We consider this too small a sum for the great missionary work of the Church, even from this feeble jurisdiction, with only 175,000 people by

the last census. We think we have reason to thank God and take courage in view of what we have been enabled to do, while we should strive every year for a higher mark; and we think for this coming year, with the pressing and growing demands of the work, whatever others may do, or leave undone, we should set our mark at nothing less than \$1,000. We beg the clergy and congregations to accept our suggestion, and not to be satisfied until this amount is reached."

VIRGINIA.—The Rev. J. J. Gravatt, rector of St. John's Church, Hampton, writing December 2d last, says: "In regard to the work here [among the negroes] we feel that God's presence is with us, and that the efforts to save and build up this poor people are owned and blessed by Him. The spirit in the school is very good. One boy, who has spent five years here, enters the Theological Seminary at Alexandria this year. I have every confidence in him, and think he has the qualities of a useful worker. Two now here are looking to the sacred Ministry, and I have been giving them special opportunities for Bible study. The work is increasing all the while."

WASHINGTON.—The Rev. Dr. R. D. Nevius, of Olympia, Washington Territory, writing of his work, says: "This parish, one of the oldest in the territory, was for some time self-sustaining, but became dependent several years ago, because of the removal of a large number of its most enterprising and wealthy members to new and more actively growing towns. During the last year, however, services have been held continuously on Sundays, and the income of the parish has increased, and is increasing to such an extent that I hope during the year to relieve the Board of our partial support." Dr. Nevius has lately visited three towns in the vicinity of Olympia and found so many Church families and so great a desire for the ministrations of a clergyman that he thinks that two of them at least should be at once made mission stations.

WESTERN TEXAS.—Bishop Elliott writes: "Many features of the work are very cheering here at this time. We need three good, earnest missionaries very much. Doubtless, so say they all."

# FOREIGN MISSIONS.

## Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions*

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

## A VISIT TO THE AMERICAN MISSION SCHOOL AT ATHENS.

It occurs to me that you will be glad to get some account of a very pleasant visit I made the other day to the American Mission School. It was on the occasion of the customary exhibition on Christmas Eve, that is, on the Greek Christmas Eve, which is our January 5th.

The school-building is in the old Athenian town, just under the Acropolis, and in the immediate vicinity of the Town of the Winds. The location is just where it ought to be: in the very centre of the class who are to avail themselves of the advantages offered. It was a bright day, such as you would expect in New York in late September, and even the lightest sort of an overcoat would have been a burden. At the entrance stood Miss Muir, ready to welcome her visitors, and her cordial greeting was very delightful. Under her pilotage we (the American minister and myself) were led through the crowded room to seats which had been kindly reserved for us. Ordinarily you would say that such a room would be well filled by 150 or 200 persons; but by careful management, it was made on this occasion to afford accommodation to at least double the number.

Before us, arranged on benches, and sitting as closely as they could be packed, were about 200 children, ranging from seven or eight to fifteen or sixteen years of age. Around us and behind were the visitors, and it speaks well for the interest taken in this work that while we two were the only persons present who had been especially invited, yet every seat was filled. Among the visitors I noted the Archimandrite of Jerusalem, and three or four of the ecclesiastical dignitaries of Athens. These reverend gentlemen

watched the proceedings closely, and manifested a very lively interest in all that was going on. The walls of the room gave witness in simple decorations that we were in a Christian school, and in the blessed Christmas time. In one corner was a tree, loaded with gifts, and on lines stretched across the room were articles for which there was no room on the tree, and I was glad to note that the useful element did not altogether supersede the playful in the character of the gifts. I confess at Christmas time to the desire to give to the little ones the harmless playthings, toys, dolls, etc., which afford them so much happiness, and which to the very poor are so precious.

An enclosed programme will tell you just what was done, and I bear my willing testimony that it was carried out exactly and in a most thoroughly satisfactory manner. After the first part was completed, the children present withdrew in the most orderly manner, without noise or confusion, and in their places marched in a troop of little ones, about 250 I should think, ranging from four to seven or eight years of age. It was a wonderfully interesting sight. Here were in all some 500 children, mostly from the poorest class in Athens, and not one who did not show evidence of the good influences of the school, in dress, in manner, in cleanliness of the person, in orderly demeanor. The recitations of the children from both the Old and New Testaments were simply perfect. So clear and distinct was the enunciation that it was easy to follow the words of the Evangelist and Prophet even to those whose acquaintance with the modern Greek is so limited as my own. The recitations, and the prompt answers to all ques-



tions, gave most gratifying proof of the fidelity of the teachers.

I wish that you could see the children. Many of the girls were of a high type of beauty, and all presented an appearance of healthfulness and intelligence which would bear most favorable comparison with our own home schools. In brief, I desire to say to you, that the American contributors to the Greek mission have reason to be most thankful for the good results attained. Here you can see the results which may be fairly looked for when common sense joins hand in hand with true practical benevolence. The American School in Athens, under the very able administration of Miss

Muir, carries on worthily the great work of Dr. Hill, a work which has won for his memory the gratitude and veneration of the Greek people. It is a pity under such circumstances to leave the whole burden of this work on Miss Muir. She is most efficient and competent, but she needs an associate.

In the evening I had the pleasure of attending a delightful reception at the Hill Memorial School under charge of Miss Masson, where I heard the oldest known forms of Church music most beautifully rendered.

W. H. MOFFETT, U. S. Consul.

Legation of the United States,

ATHENS, January 9th, 1886.

## AFRICA.

### THE AFRICAN MISSION, PAST AND PRESENT.

THE Rev. H. H. Messenger, formerly a missionary to Africa, writes: "On reading Bishop Ferguson's account of his reception at Cape Palmas on his return as Bishop, in the January SPIRIT OF MISSIONS, a realizing sense of God's mercy and goodness filled my heart with thankfulness. Twenty-six years ago, three married couples of us passed through the same place; the orphan girls of the school coming down on the rocks and singing for us; the big waves soon after rolling heavily in, making us catch our breath as they lifted the boat and rushed us forward at nearly railroad speed.

"We were strangers, and of a different race, yet received by the people as friends because of the Name of Jesus. Now what do we behold? One of their own number, exalted to the highest position in the Church of God, goes back to them to be their guide

in spiritual matters. He was but a boy in school when I was there, remembered ever since as very apt and ready at the examinations which we attended, under the faithful drilling of the Rev. Dr. Crummell.

"All the white missionaries composing our force then, have long since ceased their labors there: some lying in the graveyards in Africa; some in graves in America; a few yet alive in hoary age. But the work goes on, now more certain to be permanent, doubtless, than before; for instead of an alien here and there, striving against the dangers of the climate and doing what he could to create a light in the darkness for a few years, and then succumbing to disease, and dying or forced to leave the mission; now men of the same race, able to bear the climate having their families and all their interests there, *to stay*. All this promises permanence in the work."

## CHINA.

### LATE NEWS OF THE MISSION.

WE learn from Bishop Boone's letters, written during the month of December, that Mr. Graves and his family have removed from Wuchang to Shanghai for a time and are now settled at St. John's College, where Mr. Graves is to act as one of the professors. On the 1st of December the Bishop left Shanghai for a visit to Ching Kiang, the new up-river station, where he held service, celebrated the Holy Communion and examined the school and the work.

On the Second Sunday in Advent the Bishop visited Kong Wan, where he found St. Paul's Church well filled at the service. The Rev. Messrs. Z. S. Yen and T. S. Chu assisted in Morning Prayer, after which the Bishop confirmed six men and six women. Nearly forty received the Holy Communion. The Bishop writes of the confirmation: "This, in addition to the ten confirmed here on Whitsun-day, is a very good harvest for this country parish and its outlying work. Of the twelve only one, a day-school teacher,

was in mission employ or in any material way helped by us. As some question has arisen with regard to what are called rice Christians, I inquired particularly on this occasion."

On the following Sunday the Bishop was at Kia Ding, eighteen miles from St. John's College by boat, where he was assisted in a Church service by the Rev. Mr. Woo and the Rev. Messrs. Li and Chang. Here four men and two women were confirmed and made their first communion. A week later, at the Church of Our Saviour, Hong Kew, the Bishop confirmed five men and seven women, presented by the Rev. K. C. Wong.

On the 28th of December the Bishop left for his winter visitation at Wuchang and Hankow 600 miles up the Yang-Tse river. He was accompanied as far as Nan-King by the Rev. Mr. Partridge, who goes there for practice in speaking the Mandarin colloquial.

#### ST. JOHN'S COLLEGE, SHANGHAI.

Bishop Boone writes favorably of the progress made during the last collegiate year by all the students of the theological department of St. John's College. In the graduating class were Hung Tseng-Seng, on the "Susan M. Schereschewsky (Divinity)" scholarship, Whang Ming-Kai, on the "Cornelia Jay (Divinity)" scholarship, and Wang Shun-Ih, on the "Bishop Hopkins (Divinity)" scholarship. These three young men left the college, after a course of three years and a half, better prepared scholastically than any class that has been sent out from it. This is due, first, to a better previous course of study; and secondly, to a longer stay in the school of theology, and to such knowledge as they have acquired of English.

In the second class there were five students: Wu Tz-liang, on the "Lydia Mary Fay Memorial (Divinity)" scholarship; Ssu Kiung-Sah, on the "Berkeley (Divinity)" scholarship; Sung Zoo-Kiung, on the "St. John's (Divinity)" scholarship; Pei Jiang-Yun, on the "Woman's Auxiliary (Divinity)" scholarship, and Lio Ying-tsung, on the "Lavinia Clarkson (Divinity)" scholarship. These young men show the value of the discipline of the collegiate course, of which they are the first to have received the full benefit. Their studies during their first term were in the Church history of the first three centuries, and Luthardt's apologetic

works; and with Mr. Yen they studied a general introduction to the Bible, and special introductions to the Pentateuch. All did well at the examination.

Of the collegiate department the Bishop says that the second class of the year before last became the senior class of last year, with its numbers much reduced. One of the students (Kwei Tz-shin) had died; another (Li Tö-peï) had become a useful assistant to Mr. Sowerby, as a teacher of western studies at Wuchang, in the Bishop Boone Memorial School. Tsang Ping-yuin and Zee Yu-lin left to go into business, as in the present state of China's progress it is very difficult after a certain age to get employment, or to learn a trade, and in the latter case the apprentice system is so rigidly enforced that non-guildsmen have little chance for work in any handicraft. The three remaining students—Tai Mei-fu, on the Virginia "Theological Seminary (Divinity)" scholarship; Tang Ching-yuin, on the "Ann Mary Clarkson (Divinity)" scholarship, and Yu Ching-fong, on the "Elizabeth Clarkson Memorial (Divinity)" scholarship—are faithful and promising young men, and, with Li Tö-peï, are expected to become helpers in the mission work.

The complicated history of Germany had taxed the patience of both Mr. Thomson and the class, but their work was none the less well done. Mr. Yen's ill health had so interrupted work and review in geometry, that the class was excused from examination. But in algebra and physics, under their able teacher, Mr. Chang, they did admirably. As a teacher Mr. Chang is energetic and thorough.

The second class of last year had lost two and gained one, and when the Bishop reported had six members: Hwang Sui-jiang, on the "Bishop Henshaw" scholarship; Chow King-yuin, on the "Hope" scholarship; Wu Yuin-fu, on the "Rev. C. T. Olmsted (Divinity)" scholarship; Hu Chi-shun, on the "St. Stephen's" scholarship; Tsao Wen-kwei, on the "Bishop Bedell" scholarship, and Chen Hao-shun. The new student came by promotion from the Bishop Boone Memorial School, Wuchang, and though behind in mathematics, was well up in Chinese books, and learned rapidly all studies in which a trained memory helps greatly.

The next class was really the freshman



class, with no sophomore class between it and the second. They are also members of Miss Spencer's advanced class, and study half the day with her, and have been put in Mr. Chang's care that they may make more rapid progress in Chinese than has been possible before. In this class there are fourteen students, all upon scholarships.

Of the preparatory department, Mr. Thomson writes: "On the day of the examination we entered Miss Spencer's class-room, where were gathered her bright-looking boys, with slates and books all ready to begin. One feature of the programme was of much interest. On the teacher's table lay many strands of *cash* (Chinese copper coin) strung upon red cord. These had been given, day by day, by the boys, for the benefit of the babies in St. Mary's Orphanage. The boys seem to have a real interest in the little ones for whom they have given their money. These boys are nearly all pay scholars, and their parents are persons of some means. The examinations were carried on in a bright and pleasant way. The boys gave examples of their skill in pronunciation, and it was pleasant to see the energy and enthusiasm with which they would grapple a long English word. They were examined in spelling, reading, geography, English grammar, writing sentences, etc.

"Miss Spencer's boys form the first class. The second is taught by Mr. Köh, and the examination showed that there had been diligent and faithful teaching on the part of the teacher, and careful study and industry on the part of the pupils. The class was examined in spelling, reading and in pronunciation of English words; it has also studied geography in English, and the little book called 'The Circle of Knowledge.'

"Mr. Yang is in charge of the third class, which is, in some respects, the most trying and difficult of all. Let one think of trying to teach a class to spell whose members find the greatest difficulty in pronouncing the letters of the alphabet—to whom H is *a-che*; F is *eh-foo*; R is *l*; and *eh-kuh-se* represents X; and so on, with some sounds that no letters of ours will convey until we have put the sound into the letter. Yet Mr. Yang has brought them fairly on through all this, into spelling and reading.

"I feel that I cannot do justice to teachers or scholars in these hurried notes; but I can say to those who are interested in these

classes that they could not have failed to be much pleased and encouraged had they been present at the examinations."

The preparatory department had three classes, of which the first had nineteen scholars; the second, twenty-one; the third, eleven. All the scholars were upon scholarships except two in the third class.

#### AN APPOINTMENT TO ST. LUKE'S HOSPITAL.

Under date of December 14th last, the Bishop writes that it is proposed to appoint the Rev. Hong Neok Woo to the chaplaincy of St. Luke's Hospital, Hong Kew. In itself this is a large field for work. It is confidently believed that Mr. Woo can greatly promote its interests in many ways. It was he who secured the gift of nearly \$5,000 for the hospital from a Chinese gentleman two or three years ago. Dr. Boone has been very anxious that more attention should be given than has been possible under previous arrangements to bringing the spiritual side of the hospital work prominently before the thousands who come seeking relief for their maladies. Mr. Woo will be free for Sunday work. Sundays he will devote to the aid of the Rev. Mr. Wong, who by reason of age and infirmity is not equal to much strain. We regret to say that the Rev. Mr. Chu, heretofore connected with the hospital, has been obliged to retire because of illness. It is supposed that the Rev. Mr. Thomson will visit Kia Ding every other Sunday to aid the two Deacons who are stationed there.

#### DR. GRIFFITH'S MEDICAL WORK.

Dr. Griffith writes that the progress of the medical station at Tsung Zu, which he reopened early last summer, has been fully equal to his anticipations, and at the date of his writing (December 8th, 1885) it was sufficiently established for him to place it almost entirely in charge of Mr. Wong, his medical student at St. John's College. Dr. Griffith maintains a general supervision of the work by visiting the station once a month. Mr. Wong visits it regularly once a week.

A clinic is held at the dispensary of St. John's College every Tuesday and Thursday morning. Mrs. Sayers is very attentive to the wants of the women who visit the dispensary, and her kindness to them leads many to listen to her teaching.

Dr. Griffith says: "I have often been asked by friends whether the Chinese are

appreciative of our services to them. In answer I will relate the incident of a man who came to the dispensary, suffering intensely from an affection which, fortunately for him, could be almost instantaneously relieved. I applied remedies, and as soon as he began to feel their effect and realize that

his suffering was entirely over, he prostrated himself at my feet, thanking me for what I had done for him, and offering such payment as he could make. It was with difficulty that I could persuade him to rise, and explain to him that I required no remuneration. Cases like this are not infrequent."

## JAPAN.

### A NEW CLASS IN THEOLOGY.

THE Rev. Mr. Tyng writes from Wakayama, under date of December 9th last, that he expected to begin a theological class in January, of four or five young men, who wish to take up mission work. They are already pretty well instructed, and several of them have good qualifications for preaching. Mr. Tyng hopes that with six months' hard study, some or all of them will be well qualified to begin the work of catechists. He expected to put them on scholarships in St. Timothy's School, allowing them board, lodging, tuition, and the free use of books. They were to attend a number of the classes in the Church Missionary Society's theological college, chiefly in Old and New Testament exegesis. Mr. Tyng's plan is, if the Bishop shall approve it, to form such of them as shall seem competent into an associate mission somewhere in the country, up the river from Wakayama. After three or four years' careful study and practical work, they ought to be able to pass the examinations for admission to Priests' Orders, and be admitted to the Diaconate. The coming forward of these young men, all of whom give good promise of usefulness and expressing their desire to devote themselves to missionary work, has given great encouragement to Mr. Tyng.

### THE EVANGELISTIC WORK IN KISHIU.

Mr. Tyng writes that this work, described in extracts from his last annual report published in our February issue, is progressing. In Wakayama, where less than two years ago only a fluctuating congregation could be assembled in the evening for preaching and morning services could not be held, now on every Sunday morning they gather together about twenty communicants, baptized persons and catechumens. On Sunday evenings most of these come again to service, with others who are less advanced and whose attendance is irregular. Outside of Waka-

yama and within the province of Kishiu, the work goes on. Mr. Motoda continues to be the chief worker there. Preaching has been had in ten villages and towns; in some of them once and in others a number of times. The most advanced point so far has been Anafushi, where Mr. Motoda is living for the present. Mr. Motoda has postponed an intended visit to the United States to continue his work in Kishiu.

### THE ROMAN LETTER SOCIETY.

Dr. Frank W. Harrell sends to the Mission Rooms, from Tokio, a pamphlet issued by the Roman Letter Society of Japan, and a copy of the *Romaji Zasshi*, the official paper of the society. The society is organized for the advocacy of a reform by which the Japanese language shall be written and printed in Roman letters, instead of in the peculiar characters or "ideographs" which are now used. It is believed that the establishment of this reform will be of immense importance to Japanese missions and missionaries.

The difficulties in the way of acquiring the Japanese language can be appreciated only by those who have made an attempt to do it. The Rev. H. D. Page, of the Japan Mission, states these difficulties and the inestimable benefits that will come with the adoption of the change proposed by the Roman Letter Society very clearly, in a letter published recently in the *Church Mission News*. As everybody knows, writes Mr. Page, the Japanese use in their books and writing not only their own native symbols of intricate form and style, to the number of several hundred varying forms, but also the Chinese ideographs; in fact, the book language may be said to be written in Chinese characters. Now, as these characters stand each for a separate word, and there are forty thousand of them, often of puzzling and complicated forms, and as every one who wishes to be anything of a scholar at all must learn four or five thousand of these differing characters,



it will be seen what an immense task is before the Japanese youth who means to be able to read the books of his native tongue.

It is computed that this system of writing takes six years out of the intellectual life of every Japanese; that is to say, the boy of fifteen at home has learned to read well enough to be able to possess himself of any treasures of knowledge that may lie stored in the English language; but for the Japanese boy of the same age the knowledge which he seeks lies hid within these thousands of different symbols, and he cannot begin to store his mind with ideas, but he must spend six years in unlocking the door and crossing the threshold of his treasure-house.

The foreign missionary who wishes to know the Japanese language thoroughly must study these characters, too, and so years of time and strength are given to the task of learning to read over again, when he would be gladly using his mind to know more of what might stimulate his thoughts,

kindle his imagination, give him food for meditation and make him a better preacher to the people to whom he comes with his message.

It seems now as if all this were soon to be changed. Last year the Roman Letter Society was formed in Tokio for the purpose of substituting in the writing and printing of the language our twenty-six Roman letters for all these thousands of Chinese and Japanese characters. What a reform it will be when it comes to pass, and how the lucky schoolboy will congratulate himself that he was not born so early as his father, and, like him, have to strain his eyes and make his head ache over Chinese letters! The reform is coming about wonderfully fast. This society has already a membership of 5,500 persons, many of them being leading men in Japan; and now one of the educational departments of the government is going to have all its books printed in Roman letters only, and have them studied by all the schoolboys in the land.

## HAITI.

### NEWS FROM THE BISHOP.

BISHOP HOLLY writes from Port-au-Prince, under date of January 11th, as follows: "Christmas-tide just past has given evidence of spiritual growth and prosperity in our parishes and mission stations. Three adults were admitted to the Holy Communion in Holy Trinity Church, Port-au-Prince, on Christmas Day; two of them females from the Roman Catholic Church, and the third a man of Baptist antecedents. Two of them were confirmed (a man and woman), the third having been confirmed by the Roman Catholic Archbishop (now deceased) of this city. Several others who had fallen away, renewed their communion.

"The congregation of the Church of the Good Shepherd in the mountains of Léogane under the pastoral care of the Rev. Mr. Battiste, as usual, gave evidence of vigorous life at the same holy season. The communicants on Christmas Day numbered about 120 in that parish, and twelve infants were baptized. Mrs. Battiste, who powerfully aids her husband in his work among these mountaineers, was supported in this matter by the Bishop's wife, and by Miss Alice A. Baker, during two weeks in those mountains, by vis-

iting the three chapels there established, from December 21st to January 4th.

"The Rev. Mr. Jones reports also the stirring interest in religion awakened at his station, the Mission of the Resurrection, in the upper part of the city of Jérémie. Over thirty persons have enrolled themselves as probationers there, for further religious preparation for confirmation.

"Our missionary convocation is now in session here. Two of our Presbyters and three Deacons are absent; four on account of sickness either of themselves or in their families, and one (the Rev. Mr. Jones) who, being a school inspector in his district of the government schools, is obliged to be absent to superintend the opening of these schools, which takes place to-day. Those who are here are animated with zeal and devotion to the work they have in hand, and are earnestly seeking in concert with myself to adopt the best means for its extension. The secretary of state for public worship attended our opening religious services yesterday. At the audience on New Year's Eve at the national palace the president of Haiti took occasion to express publicly his desire for the prosperity of the mission work."

# MISCELLANY.

## FOR ALL WHO PRAY.

### THE PROMISE.

IF TWO OF YOU SHALL AGREE  
ON EARTH AS TOUCHING ANYTHING  
THAT THEY SHALL ASK, IT SHALL  
BE DONE FOR THEM OF MY  
FATHER WHICH IS IN  
HEAVEN.

### COLLECT.\*

For Noon-tide, Daily.

*BLESSED Saviour, who at this hour  
didst hang upon the Cross, stretch-  
ing forth Thy loving arms; Grant that  
all mankind may look unto Thee and be  
saved; through Thy mercies and merits,  
who livest and reignest with the Father  
and the Holy Ghost, ever one God, world  
without end. Amen.*

Or this:

*REMEMBERING Thy Cross and Pas-  
sion, O Holy Jesus, we pray Thee,  
make Thy way to be known upon earth and  
Thy saving health among all nations;  
who livest and reignest with the Father  
and the Holy Ghost, one God, world with-  
out end. Amen.*

### TOPICS FOR PRAYER.

- I. That the Church may have courage to do all its missionary duty.
- II. For liberal offerings for the work.

— The writer of the Collects in this column, in a letter inclosing the MSS., says: "Many years ago, I proposed that all Christians should be implored to ejaculate a prayer at noon daily for the salvation of men. This they can do while employed at work, secretly in their hearts, in memory of the Cross and Passion, which at noon were in full conflict with the devil."

\* Written for THE SPIRIT OF MISSIONS.

## FISHING-NETS.

LAUNCH out into the deep,  
The awful depths of a world's despair;  
Hearts that are breaking and eyes that weep,  
Sorrow and ruin and death, are there.  
And the sea is wide and the pitiless tide  
Bears on its bosom away—away,  
Beauty and youth in relentless ruth  
To its dark abyss for aye—for aye.

But the Master's voice comes over the sea,  
"Let down your nets for a draught for Me!"  
He stands in our midst on our wreck-strewn  
strand,

And sweet and royal is His command.

His pleading call  
Is to each—to all;

And wherever the royal call is heard,  
There hang the nets of the royal Word!

Trust to the nets and not to your skill,  
Trust to the royal Master's will!

Let down your nets each day, each hour,  
For the word of a King is a word of power,  
And the King's own voice comes over the  
sea,

"Let down your nets for a draught for Me!"  
—*Clara Thwaites in the Sunday Magazine.*

## A MISSIONARY'S TESTIMONY.

At the close of nearly forty years of missionary life, I may be warranted in expressing my opinions of the work and the office I have been called to fill. With a deep impression of its character and importance, I say unhesitatingly, with the Apostle: "I magnify mine office." Unworthy though I am of being called to and continued in it, I consider it to be the very highest honor to be connected with it. Were it possible to begin life anew, it would be my joy to resume the same line of things, barring the mistakes and follies that have attended my part in the matter. There is no position I would willingly choose instead of it at home or abroad, and I can only record it as the delighted impression of my whole soul, that I am profoundly thankful for having been a Christian missionary to the heathen, and it is my anxious desire to remain so to the end of my days.—*Rev. W. Muirhead, of Shanghai, in London Missionary Chronicle.*



## DISLOYALTY OF MORMONISM.

ALL other [secular] considerations in the Mormon question sink into insignificance when compared with this. The nucleus around which the whole system revolves is treason to all forms of government except its own.

Orson Pratt, the brain of the system in the past and the great expounder of Mormon ethics, says, in his "Latter-Day Kingdom," chapter viii.: "God has indeed set up His Kingdom as a stone on the mountains. It will roll forth from the mountain-tops, increasing in greatness, in power, in majesty, and in dominion. It is destined to fill the whole earth and continue forever and ever." In his "Kingdom of God," Part I., he says: "It is the only legal government that can exist in any part of the earth." In Part IV. he says: "The Almighty has decreed to rend and break in pieces all earthly governments; to cast down their thrones; to turn and overturn and break up the nations; to send forth His messengers and make a way for the establishment of the everlasting Kingdom, to which all others must yield or be prostrate, never more to rise." Brigham Young, in one of his discourses, says: "This work," referring to polygamy in connection with the kingdom of the Latter-Day Saints, "is destined to revolutionize the world and bring all under subjugation." John Taylor, the successor of Brigham Young, closed his address of welcome to the "saints" assembled in the great tabernacle for their semi-annual conference, April 4th, 1884, with these words: "The Latter-Day Saints are destined to determine the nations of the world, not as individuals, but as a Church and as a kingdom," emphasizing the word kingdom, "and God bless all the friends of Zion, and His wrath and His curse be poured out on her enemies;" and the great assembly said, "Amen."—*J. M. Coyer, Ph.D.*

## SYSTEMATIC OFFERINGS.

THE Bishop of Ripon says: "It has for some time past appeared to me that, *for want of a more careful and systematic attempt to secure free-will contributions*, the amount given for religious objects, whether home or foreign, is far below the proper standard. It is my belief that we want a well organized system for collecting small weekly offerings from the less wealthy members of our Church."

## "GO FORWARD."

THERE never was a voice more imperial and imperative than that which now calls to the Church of our Lord to "Go forward!" The *walls are down*, though thus far we have done nothing but encompass the stronghold of paganism and shout, The sword of the Lord, and of Gideon. . . . We are living in a missionary century, when every day is a crisis and every hour a pivot of destiny. What are we doing? We are allowing the cry of retrenchment to startle our missionary workers, at a time when our motto should be not only *nunquam retrorsum*, but *semper prorsum*. Retrenchment! why, if the Church of Christ at such a time restricts her missionary work, hesitates to follow the moving and luminous pillar, God may let the waters of the Red Sea back upon His own hesitating hosts, which He has heaped up to give us a dry path through the very deep. A Church that with such world-openings before her—Corea, the last of the hermit nations now coming forth from exclusion and seclusion to welcome the contact of the Gospel missionary; Ethiopia stretching forth hands unto God; the isles of the sea waiting for His law and within thirty-five years rearing a thousand churches on the ruins of pagan shrines and cannibal ovens—if the Church now fails or even falters with such divine voices calling, such doors opening, such fields inviting; with harvests ripening so close upon the sowing that the plowman is overtaken by the reaper, such a Church may well ask whether there is not a risk of apostasy from God in the matter of missions.—*A. T. Pierson, D.D.*

## THE PARISH AND THE CHURCH'S WORK.

A MASSACHUSETTS rector in his parish paper says: "If we want God's blessing on our home work, we must guard with the greatest care against any narrowing of our sympathies, and must take our place in the ranks of the Church's workers. There must be no straggling or deserting, nor must we suffer ourselves to be absorbed in little expeditions on our own account. We are not merely members of our own parish, but also 'soldiers and servants' of Christ, duly enrolled in His 'Church militant here in earth.' It is little, perhaps, that we can do, nor can we fight in the vanguard of the great host;

the post of honor must be for those who are better equipped. Yet we must use what strength God has given us, lest we hide our one little talent in a napkin, on the plea that it is too small to do any good. That is the business of God, who gave it. Do your best with it and leave results to Him to whom the interest belongs. That parish is in a fair way to 'die out of the Body of Christ, which confines its work and sympathies to the narrow limits of its own congregational interests, to the exclusion of those of the whole Body."

### FACTS ABOUT THE INDIANS.

THE Rev. Dr. H. L. Wayland, of Philadelphia, recently read a paper upon the Indian question before a conference of Baptists of that city. In this paper he grouped many facts, testifying to the susceptibility of the Indians to Christianization and civilization. Among other statements he said: "Dr. Rhoads, of the Indian Commissioners, stated at the Mohonk Conference that, of the 264,000 Indians in the United States, not including Alaska, 140,000 wore citizen's dress, and 70,000 know English enough to be understood. The five civilized tribes in the Indian Territory live in 16,000 houses, and outside of the territory there are 14,250 Indian houses. In the Indian Territory a prohibitory law is enforced. The Cherokees pay a higher sum for schools per child than any other community on earth.

"My friend, Mr. Herbert Welsh, Secretary of the Indian Rights Association, saw 700 Sioux among the Indians in Dakota gathered in 100 families, who five years ago were blanketed savages, now living in log houses, drawing reduced rations, having each a little farm of ten to fifteen acres, supporting themselves. He saw an Indian who was one of the band of Sitting Bull, who was in the fight in which Custer fell, who now is a Christian, civilized, helping in the elevation of his people. At Crow Creek Mr. Welsh saw a convocation of representatives of thirty-six Episcopal churches of Sioux Christians. The meetings were delightful; during the year they have given from their poverty \$1,800 toward the support of their own churches and the work of missions. Twelve years ago they were all wild savages.

"Of the Sioux who were concerned in the

lamentable massacre in Minnesota in 1863, several hundred are now living at Santee, civilized, holding their land in severalty, having given up rations except for the old people."

### A NEW ERA.

WITH reference to a remarkable missionary movement in Trinity College, Dublin, where, as a result of a series of special meetings, forty students publicly dedicated themselves to the service of God "wherever He might be pleased to call them," the *Church Missionary Intelligencer* says: "Surely we are entering upon an entirely new era in the history of missions, when missionary service, at last, is beginning to be recognized as what it really is, the first and highest of all services!"

### BISHOP KEMPER.

No Bishop of the Church had ever entered on a field of such unlimited extent. He was the Bishop of Indiana, Missouri and Wisconsin, and all that vast territory out of which have been formed the states of Minnesota, Iowa, Nebraska and Kansas—a field further from his eastern home than Cis-Alpine Gaul was from Jerusalem, or Britain from Rome. The country was feeling the first upheaving of that tide of immigration which has peopled the West with twenty millions of souls. There was not one mile of railway west of the Alleghanies. Chicago was a frontier post and Milwaukee a village. For eleven years the Bishop had no home. He travelled on horseback, on foot and in lumber-wagons. He preached in log-cabins, school-houses, and wayside inns. Like St. Paul, he was "in journeyings often, in perils by land and peril of waters, in weariness and painfulness, in hunger and thirst," besides "that which came upon him daily, the care of all the churches." He had a jurisdiction larger than eastern Europe, and yet he found time to make for Bishop Otey a visitation through Tennessee, Mississippi, Louisiana, Georgia and Florida. It is like a story of apostolic times to read of his missionary journeys from the head-waters of the Mississippi to New Orleans, and from the Alleghanies to the last trading-post on the border.

His secret of success was that he embodied in himself the missionary spirit. He had an



unwavering faith that his Master had sent him. He loved men who sin and suffer. He hungered for souls. He took no chances in failure. He made no provision for retreat. Others believed in him because he believed himself. In the darkest hour he worked bravely on. He knew that if he laid the corner-stone in faith, God would find some one to put on the top-stone, and so he worked and waited on God.—*From Bishop Whipple's sermon at the Philadelphia Conference.*

### AN INSTANCE OF PAGAN DEVOTION.

It would seem to be an almost indisputable statement that the influence of heathenism upon its devotees frequently induces a greater degree of self-sacrifice than Christianity wins from its professors. It may be argued that no parallel exists between the devotion springing from ignorant superstition, and that which should follow the knowledge of divine truth, but the self-abnegation is no less real in the one instance than the other; and surely the enlightened Christian should be ashamed to be outdone in devotion by those who walk in pagan darkness.

A striking illustration of the power of heathen faith is given in the *Missionary News*. A Buddhist temple in Kioto, destroyed by fire some years ago, is to be rebuilt at an estimated cost of more than three million dollars. The timbers for the new structure will be drawn into place by ropes made from their own hair contributed by the women of Japan, and more than a ton of these singular cables will be used. No argument is needed to show the genuineness of such an act of faith. The Japanese women, like their sisters in Christian lands, regard their luxuriant hair as the crowning glory of female beauty, and the spirit that could prompt their sacrifice is one that would rise to absolute heroism under the influence of Christian teachings. Shall it be said that a sense of duty and glad willingness to make any amount of personal sacrifice for the Master's work are less powerful incentives to the Christian than to the heathen? or that any conceivable zeal or sacrifice is more than a feeble acknowledgment of the inestimable blessings vouchsafed to those who hold "the faith which is in Christ Jesus"? The religion that is content with a decorous observance of outward forms, and never im-

pels to enthusiasm, is but a cold and languid mockery of that glowing ardor and impetuous zeal that would utterly lose sight of personal considerations and deem no sacrifice too great whereby the cause of the Master could be served. Until Christian men and women are not only willing but anxious to devote the best energies of mind and body to saving souls and transforming them into "temples of God," they but faintly comprehend the full depth and meaning of the obligations resting upon them as Christ's faithful soldiers and servants.

Another lesson also taught by the action of the Japanese women is the value of united effort in the accomplishment of great designs. As the millions of slender filaments composing those cables, though singly powerless, when firmly intertwined will form a mighty element of strength, so the co-operation of praying hearts and willing hands, though each one can do but little, may unitedly wield an influence for the Master that shall be well-nigh resistless.

### THE BOOK OF COMMON PRAYER.

At first sight, indeed, the importance which this book has acquired may seem quite beyond its merits, as the Bible itself might appear to a superficial observer a mere idol of bigotry and prejudice. But the explanation is in both cases somewhat the same. It is to be found in the fact that the Prayer Book, like the sacred canon, is no merely individual production, nor even purely human work, but an accumulation of choice writings, partly divine, partly human, expressing the religious mind of the whole ancient and modern world, as enunciated by Prophets and Apostles, saints and martyrs, and formulated by councils, synods and conferences, all seeking heavenly light and guidance.

It would be strange if a work which thus has its roots in the whole Church of the past should not be sending forth its branches into the whole Church of the future; and any one who will take the pains to study its present adaptations, whatever may have been his prejudices, must admit that there is no other extant formulary which is so well fitted to become the rallying-point and standard of modern Christendom. In it are to be found the means, possibly the germs, of a just reorganization of Protestantism as well as an ultimate reconciliation with true Catholi-

cism, such a Catholicism as shall have shed everything sectarian and national, and retained only what is common to the whole Church of Christ in all ages and countries. Whilst to the true Protestant it offers evangelical doctrine, worship, and unity on the terms of the Reformation, it still preserves for the true Catholic the choicest formulas of antiquity, and to all Christians of every name opens a liturgical system at once scriptural, and reasonable, doctrinal and devotional, learned and vernacular, artistic and spiritual. It is not too much to say that were the problem given to frame out of the imperfectly organized and sectarian Christianity of our times a liturgical model for the communion of saints in the one universal Church, the result might be expressed in some such compilation as the English Book of Common Prayer.—*Professor Charles W. Shields, in the Century.*

### THE SPIRIT WITHIN THE WHEELS.

THE prophet Ezekiel, in his great vision of the wheels, whose "appearance and work was like unto the color of beryl," and "which went upon their four sides, and turned not when they went," and whose sound "was like the noise of great waters, and as the voice of the Almighty," tells us that "*the Spirit of the Living Creature was in the wheels*"—that Creature "which ran and returned as the appearance of a flash of lightning." *The Spirit within the wheels* is our necessity. We want every minister of Christ charged to the full with that part of the Spirit of Christ which is the missionary spirit. We want to cease hoping that the water of life, by running through our little parish pipes, will rise higher than its head, the minister. We want the same sort of instruction from every pastor as to the principles, the motives, the methods, and the successes of missions in general and in the diocese, that he gives in every other branch of the Christian life in which he would see his people grow in grace; and (unless always attended by an offering, as if that were its chief motive) it may be among the most welcome instructions of the year. We want—what they would never be without in the best ordered churches of England and the colonies—a meeting for missionary prayers, praises and addresses, in every congregation of the diocese, at least once a year. We want convocations never to suggest to a

parish that from ten to fifty ministers of Christ may meet among them, share their hospitality, break the bread of life, discuss for the enjoyment of the clergy a difficult question of doctrine, discipline or ritual, and find all duty done and God's benediction awaited, without a word breaking forth from hearts aglow, from the fire that is in their bones, in behalf of every Christian soul's duty to pray, toil, give for the coming of the Kingdom of Christ, and for preaching the Gospel to every creature.—*Bishop Pad-dock, of Massachusetts.*

### SELF-DEPENDENCE IN AFRICA.

ARCHDEACON CROWTHER writes to the *Church Missionary Intelligencer* from Africa a remarkable account of the liberality of the native Christians in his archdeaconry. The native congregation at Nembe has lately erected a church, at a cost of \$4,500, and the congregation at Tuwon has provided about the same sum for a new church there. Speaking of the latter congregation, Mr. Crowther says: "There are over a dozen names in the list, consisting of men, women and children, who, after giving a certain sum promised, have come again with additional sums, saying, 'I feel I can give more than I had given, and so have brought this.' One man, when giving his additional sum, said, 'My mind will give me rest now that I have done what I ought to do.' One woman said, 'I had promised and given two pieces of cloth [eight shillings' worth]. God has since blessed me; I bring four shillings more; should He bless me further you will see me again.'

"An influential and well-to-do chief, a member of the Church, gave toward the new church £240, and when there was a difficulty to make up the balance of the amount required, asked what the sum was. In a most quiet and unassuming way he brought another £240 saying, 'When our Master, Jesus, calls, no one should withhold.' A late chief, of the same standing as the above, was another earnest and consistent member of the Church. He died five years ago. His household voted to his memory, toward the new church, £120. The middle-class people also have given most cheerfully out of their means. But I must not forget a little girl (for there was the children's list) who, as I was told by the parents, was so dull and sorrowful till she got a sixpence to



put toward the new church. I watched this, my dear little friend, when reading out the names of paid subscribers one Sunday, and it was really delightful to see the joy beaming over her face when she heard her name called with 'sixpence paid.' She is an instance of nearly the whole of these little subscribers."

### THE PRESIDENT AND THE INDIANS.

GENERAL FISK, in giving an account of a recent interview with President Cleveland, says: "We had yesterday, in Washington, a session with the President. He shut out everybody, and talked about the Indians for a whole hour. I never heard from any man a more earnest response to the best sentiments we could utter than from President Cleveland. He said: 'You can talk about the different plans, but I tell you there is nothing that will elevate the Indians but the grace of God. Nothing but the Christian religion will ever help us to solve this problem.' I said: 'You talk like a Methodist exhorter.' He said: 'I feel like one.'"

### "THIS WAY LIES THE EAST."

You have heard of the statue of Thomas H. Benton, in St. Louis, with uplifted hand pointing toward the West, and underneath the words, taken from a famous speech: "This way lies the East." Japan and China, not to mention Corea and Mongolia, are our western neighbors. A few steps from our western frontier and we are in the Orient. And what a magnificent opportunity for missionary work. . . .

But we must work with a grander faith. We may not see immediate great results. The Churches need a more muscular development of faith, a faith that can work on, even should there be no apparent results. When I was about to go out to China the venerable Dr. Anderson said to me, "When the Bunker Hill monument was building they worked ten years underground before they came to the surface. Can you work ten years in China underground?" I looked at him and thought, Must I work ten years and see no fruits? But finally I said, "I'll try, sir." The results may be delayed, but grand results will certainly come; and when they do, when the great harvest comes, we will sing with a loud voice the harvest-song and rejoice together.

It is wonderful how work on this side of the world affects the other. Only yesterday I saw, for the first time, a friend touch a knob and instantly a light flashed out of a little tube. I found that the light would respond also to my touch. My friend touched another knob and lights in the second story were started, some of them far out of sight in distant rooms. We touch a little knob in America and lights flash out the other side of the world. A little child touches the knob with a penny or a five-cent piece and a new light gleams out in China. How blessed it is thus to enter into the work of the evangelization of the world!—*Rev. Chauncey Goodrich, in the Illustrated Christian Weekly.*

### TELL IT OUT.

TELL it out among the nations, that the Saviour reigns!

Tell it out, tell it out!

Tell it out among the heathen, bid them burst their chains!

Tell it out, tell it out!

Tell it out among the weeping ones that Jesus lives;

Tell it out among the weary ones what rest He gives;

Tell it out among the sinners that He came to save;

Tell it out among the dying that He triumphed o'er the grave.

—*Frances Ridley Havergal.*

### A WONDERFUL PENNY.

FIFTY years ago a child gave a penny to the missionary box. A little tract, costing just one penny, was bought with it, and some one gave it to a young man, the son of a Burman chief. He travelled 250 miles to learn to read it. The Christian teachers taught him, and God gave him a new heart. He went home and preached to others, and fifteen hundred heathen were converted and baptized.

PERSONAL evidence of the fruits of the Spirit was aptly given recently by an Indian woman of the Seneca Mission, who, when asked for proof that she had passed from the darkness and disorder of heathenism to the light of the truth, said, pithily, "I mind my house and I pray."

## FRAGMENTS.

— It is said that the editor of a Japanese newspaper at Yokohama has become a Christian.

— The Moravians report 28,820 communicants connected with their twelve missions.

— Frances Ridley Havergal, a year or two before she died, sent all her jewelry, in one free and unreserved gift, to the Church Missionary Society.

— A Chinese princess has been converted to Christianity, and has destroyed her Buddhist idols and books, and her family observe the Lord's Day with her.

— There are 200,000,000 of women in the world who have only the Buddhist hope of being born again as men instead of toads or snakes, if their conduct is *very* meritorious.

— Professor Max Müller says: "Christianity is a missionary religion, converting, advancing, aggressive, encompassing the world; a non-missionary Church is in the bands of death."

— A congregation of Indians in Dakota, numbering one hundred persons, lately raised one hundred dollars for outside mission purposes. A short time ago they were living in heathenism.

— An inscription on the pediment of a Protestant church in Mecklenburg, built by a former sovereign of the country, reads thus: "To the Great Redeemer of sinners. A great sinner redeemed erected these."

— Mr. McConnell, an English gentleman, has built a church at Cane Grove, Mahaica, in British Guiana, and made it over to the Missionary Bishop, giving to the latter \$1,000 a year, for the support of a missionary there.

— A small and not wealthy Baptist congregation in Missouri supports a native preacher among the Telooagoos in India. At each service it takes up two collections, one for its own pastor and one for its Telooago representative.

— The Ven. Henry Johnson, Arch-deacon of the Upper Niger, a negro Presbyterian, received recently the honorary degree of master of arts from Cambridge University. The ceremony took place in the senate-house, in the presence of a large gathering of members of the university. After receiving the

degree, he was entertained, in the afternoon, by the vice-chancellor and the fellows of Caius College at a *conversazione*, and in the evening at dinner by the master and fellows of Corpus Christi College.

— The Rev. Edward Bickersteth, M.A., was consecrated Missionary Bishop of the Church of England in Japan, by the Archbishop of Canterbury, in St. Paul's Cathedral, on the Feast of the Purification, February 2d. Bishop Bickersteth is a son of the Bishop of Exeter, and a grandson of one of the chief founders of the Church Missionary Society.

— The Rev. G. Greenwood and Mr. J. Sidley (recently a master at Lancing school) have been sent to Cairo by the English Association for the Furtherance of Christianity in Egypt, to found a school for the education of Copts, to be called Gordon College in memory of General Gordon. It was intended to open the school on the anniversary of General Gordon's death.

— The Society for the Propagation of the Gospel has already taken steps to re-open its mission at Mandalay, the capital of Burmah. The mission was founded in 1868, and closed in 1879 because of the opposition of King Theebaw, who has now been overthrown by the English. The Bishop of Rangoon has telegraphed to the society a request that it would make a special grant and send out three clergymen at once.

— Mr. C. T. Studd, the Cambridge University athlete, converted during Mr. Moody's visit, on going as a missionary to China, offered Mr. Hudson Taylor, the founder of the China Inland Mission, the whole of his large fortune of £100,000. Mr. Taylor refused it, but Mr. Studd insisted, and put it in the hands of trustees, who pay the interest to the mission of which he is now one of the self-denying missionaries.

— Soon after the famous discovery of Livingstone at Ujiji by Stanley, the London Missionary Society began a mission at this centre of African commerce and the slave-trade, and it has been carried on at a great expenditure of money and loss of life. Notwithstanding this, the society at a recent meeting resolved to continue the mission vigorously and an appeal has been made for five strong and hardy men to go out at once, and four or five more to follow in a few months.



# WOMAN'S WORK.

*Communications relating to this Department should be addressed,*

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

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## TO DIOCESAN OFFICERS.

THE monthly meeting of diocesan officers with the Secretary of the Woman's Auxiliary will be held on Thursday, March 25th, at 10.30 A.M., in Room 21, Bible House, New York.

All diocesan officers are cordially invited to be present.

JULIA C. EMERY, *Secretary.*

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## PINE RIDGE MISSION.

WE print, this month, extracts from a letter written by the Rev. Charles S. Cook, an Indian Deacon, of whom Bishop Hare writes in his last Report: "Mr. Charles S. Cook, who, in 1872, when a boy, was selected as a promising lad by the Rev. J. W. Cook and sent East, was graduated at Trinity College, Hartford, Conn., in 1881, and finished his divinity course at Faribault, in June, 1885. He was ordained in the Church of the Holy Fellowship, the church in which he first saw the worship of our Church, on St. John Baptist's Day, June 24th, 1885, the Rev. Mr. Cook preaching the sermon."

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## CENTRAL EXPENSES OF DIOCESAN BRANCHES.

IN answer to the inquiry made in last month's issue, as to the means of raising the money for central expenses in the diocesan branches of the Auxiliary, the Secretary of the Long Island Branch writes:

"In Long Island they are met by annual dues of one dollar from each delegate. Parishes send not less than two or more than five.

"For an extraordinary occasion, such as the anniversary, special contributions are made. We try, as is the only honest way, to make our expenses suit our income.

"If the question should arise how the members are compelled to pay their dues, I can only say that as yet the problem is unsolved."

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## FOLLOW COPY.

A WORD FROM A MISSIONARY ABOUT FAMILY MEASUREMENTS.

"I UNDERSTAND the need of those who fill out a table of 'heights, weights and measures' of the family, to give them all correctly.

"But I think there is need, too, of notice to societies working, to *follow directions*. 'Follow copy,' the printers say, 'if it blows out of the window.'

"If the workers think there is a mistake, it would cost little trouble to write and ascertain."

## MISSIONARY TEAS.

THE diocesan secretary of the Indiana Branch of the Auxiliary writes, February 12th:

"The great difficulty we have found in our work has been that of reaching our ladies and interesting them by telling of the labors, trials and successes of our missionaries. The call for a meeting of the parish Auxiliary brought only two or three besides the officers, and often only the officers. In our city papers from time to time we saw notices like this: 'The Woman's Missionary Society of the Methodist,' or 'Presbyterian,' or 'Baptist congregation will give a missionary tea. Mrs. A. will read a paper; Miss B. give an account of mission work in Persia or Syria or some home mission. Tea will be served at seven, to which the gentlemen of the congregation are invited.'

"After Miss Carter's visit our parish branch took counsel together, and decided to give, during the winter, at private houses of our Church families, four missionary teas. Four ladies were appointed as a committee of arrangements for each, with authority to invite as many helpers as they wished to assist them.

"The first was merely a social gathering. A programme of music was arranged, the rector made a few remarks on missionary work, and a mite-basket was passed around. The refreshments were coffee, tea and cake; the offering amounted to ten dollars, part of which was used for some printing and other expenses of the Auxiliary, part for the box then in preparation; the remainder went into the mission fund. The evening was rainy and not very many were out; still, we felt it a good beginning. More were interested than before, and waked up to the idea that they were members of the Auxiliary as much as the officers, and that paying their five or ten cents a week was not all they were called upon to do.

"Various hindrances, especially the preparations for Christmas and the holiday season, prevented our having a tea in December. In January the second was given. Invitations were sent to every woman in the parish, so far as known. This, like the preceding, was an evening entertainment. A bitterly cold but clear night. More attended than were present on the first occasion. The offering was fifteen dollars. In addition to

the musical programme, the rector read 'Mrs. Hunnewell's Fund,' one of the committee read Dr. Harrell's letter, which had just been received, and the vice-president made a special appeal for an addition to the Mormon scholarship fund and for *Church Work*. This second effort interested more and different persons. Onelady said, 'I never knew before that I was a member of the Woman's Auxiliary.'

"The next effort was placed under my leadership, and I endeavored to improve a little on the preceding by having papers written and read; also I changed the hours, asking the ladies to come at five for the reading and discussion of papers, and the gentlemen to tea at seven. Bishop and Mrs. Knickerbacker invited us to their house. We sent no personal invitations, because it was found that some had been overlooked or were not known to the previous committee. We had a dismal, rainy day and evening, but fully fifty ladies braved the weather, and a number of gentlemen. The Bishop gave us a most interesting talk on diocesan work. There was a beautifully prepared paper upon the colored people and a most interesting one on the Indians, and the Bishop was moved to give us some of his own experiences among them. That brought us to tea-time. Our tea was *coffee*, with bread and butter, sliced turkey and ham and cake. The refreshments are provided by the members of the committee in charge. After supper the mites were taken, amounting to over sixteen dollars. Our evening programme was spoiled by the inclement weather, which prevented the attendance of those who had promised us to take part, but a lady gave several recitations, and the time was passed pleasantly in social talk. As on the previous occasions, more and different ladies were reached and interested, and we hope to give one more tea before Lent, then make our monthly meetings more social in character, and have sewing prepared for those who come.

"I have always said to the Auxiliaries of our diocesan branch, 'Do not touch the systematic offerings for expenses of any kind, but send the money as you vote it to diocesan or general missions.' By our teas we have a fund to draw from for expenses and to add to our systematic offerings. In the last SPIRIT OF MISSIONS I notice you ask



how the central expenses are met by the different branches. When framing our diocesan constitution, I adopted the plan I found in

use in Western Michigan, of assessing each parish branch one dollar a year, and so far it has been quite sufficient."

### SOUTH DAKOTA.

#### EXTRACTS FROM LETTER FROM AN INDIAN DEACON.\*

PINE RIDGE AGENCY, DAKOTA,  
January 15th, 1886.

OUR central or mother church of the Pine Ridge Mission is located here, and a lovely little church it is. It stands on a good and naturally graded piece of ground, facing toward the west, chancel toward the east. The building had to be enlarged, owing to the increase in the congregation by the large Government boarding-school, whose inmates attend the Church's services here in a body, and the majority of whom are members. The church is fifty feet long by twenty feet wide. I fear we will be cramped for room, as nearly a hundred more scholars are soon to be taken into the school. There are now one hundred and ten.

The church is built of frame, nicely painted on the outside, and plastered inside. I believe this is the only church in the Niobrara Deanery (the Indian field) that is plastered. It has a nice bell which calls the faithful to the "sacrifice of praise and thanksgiving," which is offered up every evening. A daily service, you see, 'way out here! The attendance upon the daily service is remarkably good. This faithful regularity on the part of the people is, to say the least, a very encouraging and hopeful sign of our work among them. On many an evening, as the bell is ringing for prayer, the beating of the drum will be heard from three or four different places, where the "Omaha," or some other dance is going on—the dancers getting so worked up and excited that one would give away the very last blanket or the shirt that is on his person, or, what is worse and sadder still, his wife. But even these seemingly careless and heedless ones are, at times, set to thinking by the unrelenting and earnest ringing of the Church's public crier—the bell.

Not only do I believe that a daily service is divinely obligatory upon the Church in general, but in particular ought the churches of the mission field prayerfully to adopt this

method, where it is at all practicable and where even only a few can be gathered together. To borrow an illustration of our loved Bishop of this field, it is by the regular and continued hammering of the blacksmith's weapon upon the iron against the anvil that the iron becomes hot and pliant. It is by an unyielding, sincere, believing career of daily service that the Church will wield a powerful weapon and make impression upon the iron hearts of the heathen.

But I am digressing. The church I am trying to describe to you has no chancel window. In the place of it is hung a "hanging," at this season of the year made of white Canton flannel. This is tastily made and hung, so we do not sadly miss the absence of the chancel window. Such a window, however, would be a great addition. The altar was made out here, and is quite handsome. Upon it there are a memorial brass altar-cross and two vases, also of polished brass. The chancel has no carpet, but a rug covers the steps in front of the Lord's Table. The organ used in the church is nearly superannuated, and is in a sad condition. I am trying to give you some idea of the inside of the church, hence my mentioning some of the furniture. On entering the church you would not feel that you were 'way out in distant Dakota, owing to the churchliness of it, thus taking you back to your home in the East.

The church was beautifully decorated for Christmas, almost entirely done by the Dakotas themselves. The ladies and the gentlemen of the Agency also generously assisted in more ways than one. The Christmas-tree service was full of interest and was attended by some 400 people.

On Sunday there are three services—full morning prayer and sermon at 10.30; Sunday-school at 1.30 P.M., and English service at 6.30. The Sunday-school now numbers 185 scholars—110 being from the boarding-school. This work of the Sunday-school with the young, especially those of the boarding-school, is an exceedingly impor-

\* Copies of the letter from which these extracts are made may be had, in leaflet form, on application to Miss J. C. Emery, Secretary, 21 Bible House, New York.

tant feature of our work, as the future and permanent strength of the Church lies hid in the children. Let that hidden strength be carefully developed, drilled, guided, and yearly we will have recruits to the Church's army, who may be looked upon each as a well-equipped patriot, determined "to continue Christ's faithful soldier and servant unto his life's end."

The children of the Sunday-school here can now repeat the names of the different things in the church when pointed at, and this both in English and Dakota. It is interesting to hear them say the Lord's Prayer, the Creed, etc., in both languages. The catechizing is carried on both in English and the vernacular. They are very attentive, and readily memorize hymns or sentences repeated over to them several times. One of their number, Clarence Three-Stars (once a student at Carlisle, and now a faithful assistant at the boarding-school here), calls the roll, distributes hymn-books, etc., and a little white boy takes up the children's offering. This is taken up every Sunday—

a new thing with them, only four Sundays old; and when brought to the chancel all rise and sing, "Praise God from whom all blessings flow," in English and Dakota. In four Sundays the offerings have amounted to eight dollars and more. We think this an encouraging experiment.

The congregation is usually very large on Sunday, among whom may be seen Capt. Sword, 1st Lieut. Standing Soldier, 2d Lieut. Fast Horse, and others of the native mounted police force of the Agency. The first two are exceedingly reverent; the captain (our lay-delegate to the next General Convention) in our absence always reads the services. These men are indeed "soldiers" in more than one sense.

Talk about the hopelessness of the effort to Christianize and civilize the Indian! With such signs as these and many others, I believe, under God, the Church has a wonderful future of harvest among the despised Indian race. More prayer, more charity, more patience, more help with view to self-help, will win these souls for Christ.

### WEST AFRICA.

LETTER FROM MRS. BRIERLEY.

CAPE MOUNT, December 23d, 1885.

It is still most difficult for me to secure a few moments for letter-writing during the day, and at night I am generally physically unable. I trust 1886 will be better in this respect, as I now have one of my old children from Sierra Leone with me. His mother, Mrs. Jones, died when he was born, so we took the poor little boy, hoping God would bless our efforts and use him for His own glory.

When I left the colony in 1876, kind friends in England enabled me to place him in the grammar school, where he remained until the end of 1881, when he wished to learn the art and trade of a builder. After finishing his apprenticeship he came to visit me, and rendered great help prior to our annual examination. For the last two years he has been superintendent in the Sunday-school and organist at the church in his own little village, Charlotte, Sierra Leone, so there was no difficulty in recommending him to Bishop Ferguson as an assistant to myself *pro tem*. He will be able to take most of the school work, and

so relieve me considerably, but the sewing will still be very heavy.

The girls are fully occupied, taking the cooking, housework, washing and ironing by turns. They also make and mend their own and the little boys' clothes, except what is so kindly sent by mission friends in America; so you will see we lead a very busy life. There are at present under my care twenty-six girls and thirty-three boys under twelve years. The five elder girls are very useful to what they used to be, but they require much time for their studies. The annual examination took place the end of last month. It occupied two days, and both schools gave great satisfaction; but as I hope to write to the scholarship supporters soon, I will not here trespass upon your time.

With regard to rescuing the girls from the degradation of polygamy, the number varies. At present I have five and have the promise of six more next month. The five whom I have are to remain in the mission until they are of age to choose for themselves. The youngest is four years, and the eldest about twelve, so, as they are intelligent girls, we have hope of their loving the way of peace.



# ACKNOWLEDGMENTS.

## OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, 22 Bible House, New York. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from January 1st to February 1st, 1886.

### ALABAMA—\$34.60

<i>Eutaw</i> —Mrs. Anna Watkins, Foreign.....	2 50
<i>Florence</i> —Trinity Church, Domestic.....	2 60
<i>Huntsville</i> —Church of the Nativity, Foreign	16 00
<i>Mobile</i> —St. John's, Foreign.....	6 75
Trinity Church, Foreign.....	6 00
<i>Tusculum</i> —St. John's, Domestic.....	75

### ALBANY—\$712.66

<i>Albany</i> —All Saints' Cathedral, Foreign.....	35 92
Holy Innocents' S. S., for "DeWitt" Scholarship, St. John's School, Yankton	60 00
St. Paul's, Domestic, \$131.30; Foreign, \$33; "A Member," for "Paul Beck" Scholarship, Orphan Asylum, Cape Palmas, \$75; "Pauline Beck Hewson" Scholarship, Cape Mount School, \$25.....	204 30
"H.", for "Bessie" Scholarship, St. John's School, Yankton.....	2 00
<i>Ballston Spa</i> —Christ Church.....	18 75
<i>Catskill</i> —St. Luke's, of which Domestic, \$2.25; Cuba, \$20; Alaska, \$10; M. E. Hopkins, Mite Chest, Domestic, \$13.....	108 00
<i>Glen's Falls</i> —Church of the Messiah, Domestic.....	7 47
<i>Hogansburgh</i> —Mary Fulton's Mite Chest, Domestic.....	4 85
<i>Kinderhook</i> —St. Paul's, Domestic, \$7.09; Foreign, \$7.60.....	14 69
<i>Potsdam</i> —Trinity Church, Indian (additional).....	10 00
<i>Ticonderoga</i> —Church of the Cross, Domestic.....	12 00
<i>Troy</i> —Christ Church, Domestic.....	19 77
St. John's, Domestic, \$100; Foreign, \$40.....	140 00
<i>Warrensburgh</i> —Holy Cross, Domestic, \$9.91; Foreign, \$5.....	14 91

### ARKANSAS—\$2.50

<i>Fayetteville</i> —St. Paul's, Domestic.....	2 50
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### CALIFORNIA—\$137.50

<i>Santa Barbara</i> —Trinity Church.....	10 00
Mrs. Henry Tallant, for "Bessie" Scholarship, St. John's School, Yankton	2 50
<i>Santa Cruz</i> —Calvary, Domestic, \$50; Foreign, \$50.....	100 00
<i>Santa Monica</i> —Mission, Sp. for Tokio Hospital.....	5 00
<i>Stockton</i> —St. John's, Domestic, \$10; Foreign, \$10.....	20 00

### CENTRAL NEW YORK—\$207.39

<i>Binghamton</i> —Christ Church, Domestic.....	33 14
Church of the Good Shepherd, Domestic, \$2; Foreign, \$2; Indian, \$1; Colored, \$1	6 00
<i>Clinton</i> —St. James', Domestic.....	10 00
<i>New Berlin</i> —St. Andrew's, Foreign.....	14 50
<i>Utica</i> —Grace, Domestic, \$18; Foreign, \$12.25; Sp. for Rev. W. E. Webb, \$16; Sp. for Rev. T. B. Kemp, for rectory, \$16; Sp. for Rev. W. H. Moore's work, \$12; Sp. for church buildings, etc., Carthage, Dakota, \$12.....	86 25

<i>Watertown</i> —Trinity Church, through Wo. Aux., for Bishop Brewer's work.....	50 00
<i>Miscellaneous</i> —Third Missionary District, through Wo. Aux., Sp. for Domestic Contingent Fund.....	2 50
Fourth Missionary District, through Wo. Aux., toward travelling expenses of Secretary.....	5 00

### CENTRAL PENNSYLVANIA—\$332.66

<i>Allentown</i> —Grace, Domestic.....	11 75
<i>Bethlehem</i> —Trinity Church.....	69 52
<i>Birdsboro</i> —St. Michael's, Domestic.....	20 00
<i>Chambersburg</i> —Trinity Church, Domestic.....	5 89
"B.", Cuba, \$3; support of Dr. Perry, \$2.....	5 00
<i>Drifton</i> —St. James', Colored, \$52.11; Indian, \$52.10.....	104 21
<i>Easton</i> —Trinity Church S. S., Domestic.....	11 00
<i>Harrisburg</i> —St. Paul's.....	2 00
St. Stephen's, "Mrs. B.", for Cuba.....	5 00
<i>Jamestown</i> —St. Mark's, Foreign.....	3 17
<i>Lancaster</i> —Miss H. K. Benjamin, Foreign.....	1 00
<i>Lebanon</i> —St. Luke's, two Mite Chests, Domestic, \$4.79; four Missionary Boxes, Foreign, \$8.17.....	12 96
<i>Lewistown</i> —St. Mark's.....	3 00
<i>Mahanoy City</i> —Church of Faith, Foreign.....	3 75
<i>Morgantown</i> —Rev. S. McElwee.....	5 00
<i>Philipsburg</i> —St. Paul's, Foreign, \$32.08; Domestic (additional) \$2.50.....	24 58
<i>Sayre</i> —Church of the Redeemer, Foreign.....	2 56
<i>Summit Hill</i> —St. Philip's, Foreign.....	4 77
<i>York</i> —St. John's, "A Member," Domestic, \$5; Foreign, \$3.....	8 00
<i>Miscellaneous</i> —Branch Wo. Aux., for "Central Pennsylvania" Scholarship, St. Mary's School, Rosebud Agency.....	30 00

### CHICAGO—\$345.06

<i>Chicago</i> —Grace, Sisters of Bethany, through Wo. Aux., of which Sp. for Domestic Contingent Fund, \$2.51; Domestic, \$25; Sp. for Bishop Thompson for Miss Mamie Adams, \$5; Sp. for Rev. L. P. Rucker, \$5; Sp. for Mrs. W. W. Stewart, President Woman's Guild, St. Paul's Church, San Diego, Cal., \$10.....	72 31
St. James', Foreign, \$149.72; Sp. for Tokio Hospital, \$20; St. Margaret's Guild, through Wo. Aux., Foreign, \$10.....	179 72
"L.", for "Frank" Scholarship, Cape Mount School.....	25 00
Mite Chest 65, Domestic.....	15 00
<i>Dixon</i> —St. Luke's, for Cuba.....	3 76
<i>Englewood</i> —St. Bartholomew's, Domestic, \$7; Foreign, \$4.80.....	11 80
<i>Galena</i> —Mrs. Knowlton's Young Ladies' Guild, through Wo. Aux., Domestic, \$5; Foreign, \$5.....	10 00
Mite Chest, Domestic, \$3.65; Missionary Box 8.445, Foreign, \$3.65.....	7 30
<i>La Grange</i> —Emmanuel Church, Domestic, \$4.10; Foreign, \$4.10.....	8 20
<i>Maroa</i> —Robert J. Young.....	5 00
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Domestic Contingent Fund.....	6 97

## CONNECTICUT—\$1,882.61

<i>Bridgeport</i> —St. Paul's.....	11 00
"A Thank-Offering," through Wo. Aux., Domestic, \$8; Foreign, \$8; Indian, \$5; Colored, \$5.....	18 00
<i>Clintonville</i> —"Cash," Domestic, \$1; Foreign, \$1.....	2 00
<i>Danielsonville</i> —St. Alban's, Domestic.....	2 90
<i>East Hartford</i> —St. John's, Domestic.....	4 50
<i>Essex</i> —St. John's, Domestic, \$4.20; Foreign, \$4.20.....	8 40
<i>Fairfield</i> —St. Paul's, Foreign, \$21.70; Domestic, \$5; Indian, \$5.....	31 70
<i>Fair Haven</i> —St. James', Foreign.....	25 00
<i>Greenwich</i> —Christ Church, Foreign, of which S. S., \$14.48.....	59 35
Christ Church, three Mite Chests, Domestic.....	12 00
<i>Hartford</i> —Christ Church, "A Member," Domestic, \$50; Foreign, \$50.....	100 00
Church of the Good Shepherd, Domestic, \$68.50; Foreign, \$28.24.....	96 74
Trinity Church, Foreign, \$162.26; Haiti, \$1.....	163 26
Archdeaconry, through Wo. Aux., Sp. for Domestic Contingent Fund.....	2 00
Dr. G. P. Davis, Foreign.....	25 00
<i>Lime Rock</i> —Trinity Church, Foreign.....	47 24
<i>Long Hill</i> —Grace, Domestic.....	7 00
<i>Middletown</i> —Christ Church.....	10 00
Church of the Holy Trinity, "A Friend of Missions," Domestic, \$100; Foreign, \$100; Sp. for Bishop Elliott, \$100; Sp. for Bishop Dunlop, \$100.....	400 00
<i>New Haven</i> —Grace, Foreign.....	9 21
St. John's, Domestic, \$4.50; Miss J. W. Storer for "Guwan Hodoiki" Scholarship, St. Margaret's School, Tokio, \$40.....	44 50
St. Paul's, Domestic.....	62 00
St. Thomas', Domestic, \$52.77; Foreign, \$25.....	77 77
Trinity Church, Foreign, \$204; Sp. for Tokio Hospital, \$4.50; five Mite Chests, Domestic, \$62.80.....	271 30
Mr. M. H. Robertson, Domestic.....	100 00
Missionary Box 626, Foreign, \$2.20; Mite Chest, 7,855, Domestic, \$2.30.....	4 50
<i>New London</i> —St. James', Colored, \$30.63; through Wo. Aux., Foreign, \$10.....	40 63
<i>Nichol's Farms</i> —Trinity Church, Domestic.....	3 00
<i>Norwich</i> —Christ Church, two Mite Chests, Domestic.....	2 28
St. Andrew's, Foreign.....	6 06
Trinity Church, nineteen Mite Chests, Domestic.....	26 00
<i>Sharon</i> —Christ Church, Foreign.....	10 00
<i>Southport</i> —Trinity Church, of which Domestic, \$20; Indian, \$2; Foreign (including from Mrs. B. Pomeroy, \$10) \$35.....	97 60
<i>Suffield</i> —Calvary, Foreign.....	1 86
<i>Thomaston</i> —Trinity Church, Foreign.....	15 50
<i>Wallingford</i> —St. Paul's.....	13 00
<i>Waterbury</i> —Trinity Church.....	11 00
<i>West Hartford</i> —St. James', Foreign.....	15 83
<i>Westport</i> —Christ Church, Mite Chests, Domestic, \$7.25; Foreign, \$21.....	28 25
<i>Wilton</i> —St. Matthew's, Foreign.....	4 60
<i>Windsor</i> —Grace, Foreign.....	7 40
<i>Windsor Locks</i> —St. Paul's, Foreign.....	4 20

## DELAWARE—\$215.03

<i>Christiana Hundred</i> —Christ Church S. S., for "Eleuthera Smith" Scholarship, Bridgman Memorial School, Shanghai.....	66 50
<i>Claymont</i> —Ascension, Domestic, \$6.31; Foreign, \$4.22.....	10 53
<i>New Castle</i> —Immanuel Church, Domestic.....	66 00
Mite Chests, Domestic.....	27 00
<i>Wilmington</i> —St. Andrew's, Domestic.....	45 00

## EAST CAROLINA—\$22.99

<i>Beaufort Co.</i> —Trinity Church, Domestic, \$2.50; Foreign, \$2.50.....	5 00
<i>Edenton</i> —St. Paul's, Foreign.....	6 99
<i>Greenville</i> —St. Paul's, Domestic, \$5.50; Foreign, \$5.50.....	11 00

## EASTON—\$24.89

<i>Cecil Co.</i> —Trinity Parish.....	4 49
<i>Worcester Co.</i> —Worcester Parish, Domestic (including from Mite Chest, \$2.53) \$13.89; Missionary Box 5,726, Foreign, \$6.51.....	20 40

## FLORIDA—\$19.42

<i>Daytonia</i> —St. Mary's, Wo. Aux., Domestic.....	4 00
<i>Jacksonville</i> —St. Stephen's S. S., Domestic.....	4 25
<i>Mandarin</i> —Church of Our Saviour, Foreign.....	7 00
<i>Tampa</i> —St. Andrew's, Foreign.....	2 60
<i>Zellwood</i> —St. James' S. S., Sp. for Rev. Mr. Vilatte's work.....	1 57

## FOND DU LAC—\$8.21

<i>Bay View</i> —St. Luke's, Domestic.....	3 00
<i>Oneida</i> —Hobart Church.....	5 21

## GEORGIA—\$32.30

<i>Frederica</i> —Christ Church, Foreign.....	21 90
<i>Hamilton</i> —Christ Church, Foreign.....	10 40

## INDIANA—\$139.92

<i>Fort Wayne</i> —Trinity Church.....	8 50
<i>Goshen</i> —St. James', Foreign.....	6 00
<i>Indianapolis</i> —Holy Innocents', Domestic, \$2.65; Foreign, \$1.25; S. S., \$3.50.....	7 40
St. Paul's, through Wo. Aux., Domestic.....	25 00
<i>La Port</i> —St. Paul's, Wo. Aux., Foreign.....	10 00
<i>Muncie</i> —Grace, Domestic, \$3; Foreign, \$2.....	5 00
<i>Richmond</i> —St. Paul's, of which Domestic, \$2.50; Foreign, \$2.50; Indian, \$2.50; Colored, \$2.50.....	29 92
<i>Shelbyville</i> —"A Friend," Domestic, \$3 10; Foreign, \$4.....	7 10
<i>Terre Haute</i> —Mite Chest 5,071, Domestic.....	7 00
<i>Warsaw</i> —"A Contributor," Foreign.....	34 00

## IOWA—\$34.30

<i>Clinton</i> —St. John's, Domestic, \$7.50; Indian, \$7.50; Colored, \$5.....	20 00
<i>Des Moines</i> —St. Paul's.....	14 30

## KANSAS—\$18.23

<i>Iola</i> —St. Timothy's, Domestic.....	2 00
<i>Topeka</i> —Rev. J. S. Chamberlain.....	5 00
Mary C. Chamberlain's Mite Chest, Domestic.....	1 23
<i>Williamsburg</i> —St. Barnabas', Domestic, of which S. S., \$5.....	10 00

## KENTUCKY—\$390.00

<i>Covington</i> —Miss L. Winne, through Wo. Aux., Domestic.....	5 50
<i>Lexington</i> —Mrs. Anne E. Ryland.....	40 00
<i>Louisville</i> —Calvary S. S., for "A. B. W. Allen" Scholarship, St. Margaret's School, Tokio, \$20; "Richard L. McCreedy" Scholarship, Cape Mount, \$12.50.....	32 50
Calvary Chapel S. S., for "Thomas E. Locke" Scholarship, Cape Mount.....	12 50
Christ Church, Domestic, \$146.40; "Mrs. R. E. H.", Indian, \$2.75.....	149 15
Grace.....	2 75
St. Andrew's, through Wo. Aux., for Mrs. Simpson's salary, \$75; S. S. for "W. A. Robinson" Scholarship, Baird Hall, \$40; "St. Andrew's S. S." Scholarship, No. 2, Cape Mount, \$25.....	140 00
<i>Paris</i> —St. Peter's, Domestic.....	7 60

## LONG ISLAND—\$2,507.55

<i>Astoria</i> —St. George's, Foreign.....	23 02
Mrs. A. E. Smallwood, Domestic, \$10; Foreign, \$10.....	20 00
<i>Bay Shore</i> —St. Paul's S. S., Class Missionary Penny Fund, Domestic, \$2.67; Foreign, \$2.66.....	5 33



<i>Brooklyn</i> —All Saints' S. S., Class Missionary Penny Fund, Domestic, \$12.92; Foreign, \$12.92.....	25 84	Mt. Calvary, of which Domestic, \$65; Indian, \$5; Colored, \$10.05; Foreign, \$5; China, \$10; Sp. for Building Fund, All Saints' Church, St. Louis, Mo., \$5.....	150 05
Atonement S. S., Foreign.....	10 00	St. Barnabas', Domestic, \$177.62; Foreign, \$150.16.....	327 78
Emmanuel Church, Class Missionary Penny Fund, Domestic, \$4; Foreign, \$4.....	8 00	St. Bartholomew's.....	10 04
Church of the Good Shepherd, Class Missionary Penny Fund, Domestic, \$3.24; Foreign, \$3.23.....	6 47	St. Mark's, Domestic, \$4.82; Foreign, \$3.85	8 67
Grace, Domestic, \$910.77; Sp. for Bishop Brewer, \$80.50; Sp. for Bishop Paddock, \$25; Sp. for Bishop Dunlop (including "Phoenix," \$83), \$108; Sp. for Bishop Worthington, \$60; Sp. for Bishop Knickerbacker, \$25; Sp. for Bishop Walker, \$30; Sp. for three scholarships, Ogden, \$120; Foreign (of which St. John's College, \$85; Greece, \$55), \$530.27; Mrs. H. E. Pierpont, through Wo. Aux., Sp. for Hill Memorial, \$20; S. S., Class Missionary Penny Fund, Domestic, \$8.35; Foreign, \$8.34.....	1,916 23	St. Michael's, Domestic, two Mite Chests.....	9 50
Church of the Redeemer, Foreign.....	36 95	St. Paul's, Domestic, \$200; Foreign, \$100; Indian, \$100.....	400 00
St. Mary's, Domestic, \$40.86; Foreign, \$32	72 86	St. Peter's, Foreign, \$139.80; Ladies' Foreign Missionary Society, for "Bishops Henshaw" and "Atkinson" Scholarships, Duane Hall, \$40.....	179 80
St. Matthew's, Class Missionary Penny Fund, Domestic, \$4.05; Foreign, \$4.04.....	8 09	Girls' Indian Aid Association, through Wo. Aux., for salary of J. C. Taylor.....	16 00
(South)—St. Paul's, Domestic, \$25.26; Foreign, \$22.84; Colored, \$2.83.....	50 93	Mite Chest 3,127, Domestic.....	6 00
Reformation, Society of Co-workers, through Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, Shanghai (E. D.)—All Saints' S. S., Class Missionary Penny Fund, Domestic, \$3.02; Foreign, \$3.03.....	26 00	Two Mite Chests, Domestic.....	9 09
Grace, Foreign, \$2.50; Domestic, \$3.87.....	6 05	Baltimore Co.—St. John's, Huntingdon.....	8 80
St. Mark's, Domestic, \$23.29; Foreign, \$5.76; S. S., Class Missionary Penny Fund, Domestic, \$5.03; Foreign, \$5.04.....	6 37	D. C. (Washington)—Christ Church, Foreign	20 00
College Point—St. Paul's S. S., for "College Point" Scholarship, Hope School, Springfield.....	39 12	Epiphany, Domestic.....	500 00
Glen Cove—St. Paul's, Foreign.....	20 00	St. John's, Domestic, \$540.80; Northern Texas, \$30; Japan, \$32.80.....	593 10
Islip—St. Mark's S. S., Class Missionary Penny Fund, Domestic, \$1.28; Foreign, \$1.29.....	16 92	(Georgetown)—St. John's, Domestic.....	61 75
Manhasset—Christ Church, "Mrs. H.", Domestic, \$5; Sp. for F. C. Paddock Memorial Hospital, \$17.26; S. S., for St. Luke's Hospital, Shanghai, \$8.85.....	2 57	(Washington)—St. James', Domestic.....	7 47
Newtown—St. James', Foreign, \$89.06; two Mite Chests, Domestic, \$10.50; Missionary Box, for support of Rev. Zu Soong Yen, \$4; S. S., Class Missionary Penny Fund, Domestic, \$5.67; Foreign, \$5.66.....	81 11	Mr. M. J. Perry, Domestic, \$5; Foreign, \$5	10 00
Oyster Bay—Christ Church S. S., Class Missionary Penny Fund, Domestic, 73 cts; Foreign, 74 cts.....	64 89	"Hope".....	40 00
South Oyster Bay—Grace S. S., Class Missionary Penny Fund, Domestic, 66 cts; Foreign, 67 cts.....	1 47	Branch Wo. Aux., Sp. for Tokio Hospital.	25 00
St. Johnland—Mr. W. L. Preston, Domestic, \$10; Foreign, \$10.....	1 33	Harford Co.—Emmanuel Church, Foreign.....	5 41
Miscellaneous—Woman's Missionary Association, Sp. for Insurance dues Rev. W. S. Sayres, \$28; "Long Island" Scholarship, St. John's College, \$60.....	20 00	St. Mary's, through Wo. Aux., Indian.....	20 00
	88 00	Prince George Co.—Trinity Church S. S.....	11 99
<b>LOUISIANA—\$204.75</b>		<b>MASSACHUSETTS—\$6,556.69</b>	
Baton Rouge—St. James', Domestic, \$25; Foreign, \$25.....	50 00	Andover—Christ Church, Foreign.....	55 00
New Orleans—Christ Church.....	144 75	Mite Chest 23,409, Domestic.....	2 50
Williamsport—St. Stephen's, Domestic.....	10 00	Boston—Emmanuel Church, through Wo. Aux., for "A Member," Scholarship, St. John's School, Cheyenne.....	1 00
<b>MAINE—\$72.87</b>		(Highlands)—St. John's, Domestic, \$94.63; S. S., for "Manton Eastburn Memorial" Scholarship, Hope School, Springfield, \$60.....	154 63
Augusta—St. Mark's.....	15 37	(Dorchester)—St. Mary's, Domestic.....	43 70
Bangor—St. John's, Foreign.....	5 00	(South)—St. Matthew's, through Wo. Aux., for Mrs. Payne's salary.....	4 05
Camden—St. Thomas'.....	2 50	(Rockbury)—St. James', Domestic.....	39 65
Miscellaneous—Branch Wo. Aux., for Educational Fund, \$25; Sp. for Domestic Contingent Fund, \$20; Sp. for Domestic Lending Library, \$5.....	50 00	St. Paul's, through Wo. Aux., for Mrs. Payne's salary, \$12; "A Member," for Cuba, \$5; Sp. for Bishop Paddock, \$4; Sp. for support of Henry Meares in the Holy Communion Church Institute, Charleston, S. C. \$30; Sp. for Bishop Spalding, for building churches, \$25; Sp. for St. Helen's Hall, Portland, Or., \$20; Sp. for Bishop Scott Divinity School, Portland, Or., \$10; Sp. for Bishop Garrett's School, \$5; Sp. for Seabury Divinity School, Fairbault, Minn., \$20.....	141 00
<b>MARYLAND—\$2,656.18</b>		Trinity Church, Foreign, \$3,800.50; Mr. Robert Treat Paine, for support of Rev. Kong Chai Wong, \$650; "M. E. B.", through Wo. Aux., Sp. for Tokio Hospital, \$5; Young Woman's Bible Class, through Wo. Aux., Sp. for furnishing St. Mary's School, South Dakota, \$30; Bible Class, for "Trinity" Scholarship, St. Mary's School, South Dakota, \$120.....	4,605 50
Baltimore—Grace, Foreign, \$184.23; through Wo. Aux., for "Sophia Hutchinson" Scholarship, Cape Mount, \$25; Sp. for Rev. G. B. Cooke's work, Louisville, Ky., \$27.....	236 23	Brookline—St. Paul's, Domestic, \$389.22; through Wo. Aux., for Mrs. Payne's salary, \$5.....	374 22
		Mrs. J. M. Codman, Sp. for F. C. Paddock Memorial Hospital.....	50 00
		Mite Chest 1,591, Domestic.....	4 77
		Cambridge (North)—St. James', Foreign, \$25.87; "In Memoriam," Domestic, \$100; Foreign, \$100; through Wo. Aux., for Mrs. Payne's salary, \$5.....	280 37
		St. John's Memorial Chapel, Foreign, \$300; Domestic, \$10; four Communicants 5 cents weekly, Domestic, \$10.40; Foreign, \$10.40.....	230 80
		Fall River—Ascension, Domestic.....	18 29
		St. James', Foreign.....	4 20
		Great Barrington—Mrs. F. T. Whiting, Sp. for "St. James" Scholarship, Salt Lake City.....	40 00
		Housatonic—Four Mite Chests, Domestic.....	2 00

<i>Ipswich</i> —Ascension, Domestic.....	7 00	<b>NEW HAMPSHIRE—\$147.96</b>	
<i>Lanesboro</i> —St. Luke's, Foreign, 50 cts;		<i>Charlestown</i> —St. Luke's, Foreign.....	6 00
"Isaac," Domestic, \$1.....	1 50	<i>Concord</i> —St. Paul's, Domestic, \$12.83; For-	
<i>Lawrence</i> —Grace, Foreign.....	40 00	eign, \$10.49.....	23 32
<i>Lenox</i> —E. Goodman.....	25 00	<i>Keene</i> —Rev. E. A. Renouf, Domestic, \$15;	
<i>Longmeadow</i> —"M.", for Indian.....	50	Foreign, \$15; Indian, \$15; Colored, \$15;	
<i>Malden</i> —St. Paul's, Foreign (additional)....	1 00	Mrs. E. A. Renouf, Domestic, \$10; For-	
<i>Milville</i> —St. John's, Foreign.....	4 00	eign, \$10; Indian, \$10; Colored, \$10.....	100 00
<i>Newton</i> —Grace, Foreign, \$52.78; through		<i>Salmon Falls</i> —Christ Church, Domestic,	
Dakota League, Sp. for hall stove for		\$15.75; Foreign, \$2.89.....	18 64
St. Mary's School, Rosebud Agency \$20.			
<i>North Adams</i> —St. John's, Domestic, \$16.83;		<b>NEW JERSEY—\$629.82</b>	
Foreign, \$16.83.....	33 66	<i>Bordentown</i> —"A Friend".....	10 00
<i>Plymouth</i> —Christ Church.....	2 35	<i>Bound Brook</i> —"J. W. R.", Domestic, \$25;	
<i>Rochdale</i> —Mrs. C. P. Stiles.....	10 00	Foreign, \$25.....	50 00
<i>Salem</i> —Grace, Foreign.....	29 00	<i>Camden</i> —St. Paul's, Domestic.....	137 50
<i>Stockbridge</i> —St. Paul's, of which Sp. for		<i>Elizabeth</i> —Christ Church, Domestic, \$28.24;	
"Stockbridge" Scholarship, \$18; Salt		Foreign, \$21.56; Indian, \$11.64.....	61 44
Lake City, \$40.....	89 52	<i>Lambertville</i> —St. Andrew's, Domestic,	
<i>Sheffield</i> —Christ Church, Foreign.....	16 80	\$4.31; Foreign, \$6.85.....	11 16
<i>Westfield</i> —Atonement.....	5 00	<i>Long Branch</i> —St. James', Domestic.....	13 48
<i>Winchester</i> —Epiphany, Foreign.....	8 20	<i>Middleton</i> —Christ Church.....	6 00
<i>Worcester</i> —All Saints', Indian.....	40 21	<i>New Brunswick</i> —Christ Church, Foreign,	
<i>Miscellaneous</i> —Branch Wo. Aux., Domestic	150 00	\$49.23; through Wo. Aux., \$1.60.....	50 83
Branch Wo. Aux., Dakota League S. S.,		St. John the Evangelist, Foreign, \$46.81;	
Penny Collection, for "Bessie" Scholar-		Rev. C. E. Phelps, Sp. for Rev. C. E.	
ship, St. John's School, Cheyenne		Benedict, \$5; Mite Chests, Domestic, \$2;	
Agency, \$15.77; Mrs. Payne's salary,		Missionary Boxes, Foreign, \$5.27.....	58 58
48 cts.....	16 25	<i>Princeton</i> —Trinity Domestic, \$112.50; For-	
"Friends," through Wo. Aux., Sp. for		eign, \$101.....	213 50
Mrs. Brierley for a specific use.....	2 00	(Basin)—Trinity Chapel, Indian.....	5 00
"A Friend," through Wo. Aux., for Mrs.		<i>Red Bank</i> —Trinity Church.....	2 25
Payne's salary.....	12	<i>Shrewsbury</i> —Christ Church, Foreign.....	6 08
"A Friend," through Wo. Aux., for Mrs.		<i>Trenton</i> —St. Paul's.....	4 00
Payne's salary.....	12		
		<b>NEW YORK—\$14,363.87</b>	
<b>MICHIGAN—\$711.75</b>		<i>Beechwood</i> —St. Mary's, Foreign.....	11 00
<i>Algonac</i> —St. Andrew's, through Wo. Aux.,		<i>Brewster's</i> —St. Andrew's, Foreign.....	5 00
Domestic, \$10; Mrs. F. G. Smith, through		<i>City Island</i> —Grace.....	5 24
Wo. Aux., for Miss Riddick's salary, \$5.	15 00	<i>Fishkill</i> —Mrs. Chas. Shepherd "In Memo-	
<i>Alpena</i> —Trinity Church, through Wo. Aux.,		rium", Colored.....	5 00
for Miss Riddick's salary.....	10 00	<i>Goshen</i> —St. James', "A Friend".....	75 00
<i>Detroit</i> —Grace, through Wo. Aux., Domest-		<i>Greenburgh</i> —Zion, Domestic, \$30; Foreign,	
ic, \$30; Miss Riddick's salary, \$35.....	65 00	\$20.....	50 00
<i>St. John's</i> , Foreign, \$319; Colored, \$50....	599 00	<i>Irvington</i> —St. Barnabas', for special use...	15 00
<i>Flint</i> —St. Paul's, through Wo. Aux., Domest-		<i>Madalin</i> —Trinity Church, through Wo. Aux.	24 00
ic, \$15; Miss Riddick's salary, \$10....	25 00	<i>Mamaroneck</i> —St. Thomas', Foreign, \$25;	
<i>Jackson</i> —St. Paul's, through Wo. Aux., Sp.		through Wo. Aux., for support of Dr.	
for Bishop Whitaker.....	10 00	Perry, \$2.....	47 00
<i>Monroe</i> —Trinity Church, Foreign, of which		<i>Marlboro</i> —Christ Church, Foreign.....	3 15
S. S., \$1.....	7 75	<i>New Brighton</i> —Christ Church, Foreign.....	137 32
<i>Romeo</i> —Seven Mite Chests, Domestic.....	2 42	<i>New York</i> —Ascension, Domestic, \$968.43;	
<i>South Bay City</i> —St. Barnabas', Domestic,		Sp. for Bishop Whipple, \$22.50; Sp. for	
\$2; Foreign, 68 cts.....	2 68	Bishop Walker, \$8.25; for Bishop Hare,	
<i>West Bay City</i> —St. John's, Domestic, \$1.75;		\$5; Foreign, \$1 226.42; St. Agnes School,	
Foreign, 80 cts.....	2 65	Osaka, \$100; Sp. for Tokio Hospital,	
<i>Wyandotte</i> —St. Stephen's, Domestic.....	2 25	\$100; S. S., through Wo. Aux., Sp. for	
		"John Cotton Smith" Scholarship, Salt	
<b>MINNESOTA—\$92.99</b>		Lake, \$40.....	2,470 60
<i>Cass Lake</i> —Prince of Peace.....	2 11	<i>Calvary</i> , Foreign, \$992.66; Mrs. Percy R.	
<i>Leech Lake</i> —Church of the Good Shepherd.	4 59	Pyne, through Niobrara League, Sp.	
<i>Red Lake</i> —St. Antipas.....	80	for rebuilding St. Mary's School, Rose-	
<i>Richwood</i> —Holy Apostles.....	75	bud Agency, \$100.....	1,092 66
<i>St. Paul</i> —Christ Church, Domestic, \$20; Sp.		<i>Calvary Chapel</i> , through Niobrara League,	
for Bishop Brewer, \$20; Sp. for Scholar-		for "W. D. Walker" Scholarship, St.	
ship, Ogden, Utah, \$40.....	80 00	Paul's School, Yankton.....	60 00
<i>White Earth</i> —St. Columba.....	1 00	<i>Grace</i> , Foreign, \$2,223.02; through Wo.	
<i>Wild Rice River</i> —Epiphany.....	2 00	Aux., Sp. for Tokio Hospital, \$50; Sp.	
<i>Winnibigoshish</i> —St. Philip the Deacon.....	1 74	for Hill Memorial School, Athens, \$50....	2,323 02
		<i>Grace Chapel</i> , Foreign.....	16 93
<b>MISSISSIPPI—\$6.00</b>		<i>Holy Apostles</i> , Domestic, \$34.68; Foreign,	
<i>Greenville</i> —St. James', Foreign.....	4 00	\$4.69; through Niobrara League, Sp.	
<i>Hazlehurst</i> —"A Friend".....	2 00	for Bishop Hare, for desks, \$18.75.....	88 12
		<i>Holy Communion</i> , Miss Cushman, thro'	
<b>MISSOURI—\$54.50</b>		Niobrara League, for Bishop Hare.....	10 00
<i>Cuba</i> —Grace.....	35	<i>Church of the Holy Trinity</i> , through Wo.	
<i>Rolla</i> —Christ Church.....	2 50	Aux., for "Dudley Tyng" Scholarship,	
<i>St. James</i> —Trinity Church.....	1 15	Baird Hall, Shanghai, \$40; Sp. for	
<i>St. Joseph</i> —St. Matthew's.....	50	"Esther H. Watkins" bed in St. Barna-	
<i>St. Louis</i> —Christ Church, Domestic.....	45 00	bas' Hospital, Osaka, \$60.....	100 00
Mite Chest 26,914, Domestic.....	5 00	<i>(Harlem)</i> —Church of the Holy Trinity,	
		Foreign.....	96 94
<b>NEBRASKA—\$10.80</b>		<i>Incarnation</i> S. S., Mite Chests, Indian....	54 06
<i>Plattsmouth</i> —St. Luke's.....	10 80	<i>St. Andrew's</i> , Foreign.....	133 15
		<i>St. Ann's</i> , Domestic, \$124.15; Foreign,	
		\$124.15; Mrs. Brent's School, \$10.....	258 80
		<i>St. Bartholomew's</i> , through Wo. Aux.,	
		for Bishop Holly's Normal School, \$70;	



through Niobrara League, for support of lady teacher, South Dakota, \$65....	135 00	White Plains—F. B. Van Kleeck, Jr., In Memory of Bishop Young, for Cuba.....	6 00
St. George's, Mrs. J. P. Morgan, through Wo. Aux., for Miss Purple's salary, \$30; S. S., for support of Dr. Perry, \$300.28...	230 28	Yonkers—St. Paul's, Domestic, \$50; Boys' Guild, for Bishop Whipple's Indians, \$17	67 00
St. John's, Foreign.....	25 49	Miscellaneous—Branch Wo. Aux., Sp. for Domestic Contingent Fund.....	8 60
St. John the Evangelist S. S., Sp. for St. Mary's Orphanage, Shanghai.....	81 00	<b>NORTH CAROLINA—\$143.94</b>	
St. Luke's, Domestic, \$105; Foreign, \$105.	210 00	Asheville—Trinity Church, Foreign, \$7.31; through Wo. Aux., Sp. for Tokio Hospital, \$5.....	12 31
St. Thomas', Foreign, \$1,138.51; Mite Chest 30,164, Domestic, \$19.50; through Wo. Aux., for "St. Thomas'" Scholarship, St. John's College, Shanghai, \$70; through Niobrara League, Sp. for stable and fence for St. Elizabeth's Chapel, South Dakota, \$100.....	1,328 01	Durham—St. Philip's.....	10 58
St. Thomas' Chapel, Domestic, \$6; Foreign, \$6.15.....	12 15	Edenton—Christ Church, through Wo. Aux.	6 67
Transfiguration, Domestic, \$232.58; through Niobrara League, for Choteau Creek, \$56	288 58	Elizabeth City—"Miss M. E. L.", through Wo. Aux., Sp. for Tokio Hospital.....	1 00
Trinity Church, "A few Members," for "Bishop Hobart" Scholarship, Baird Hall, Shanghai.....	40 00	Elkin—Through Wo. Aux., Sp. for Tokio Hospital.....	5 00
Trinity Chapel, Foreign, \$2,689.90; Mrs. Gerry, through Wo. Aux., Sp. for Hill Memorial School, Athens, \$50.....	2,739 90	Henderson—"Ladies," through Wo. Aux., Sp. for Tokio Hospital.....	3 00
Zion, through Niobrara League, for "C. C. Tiffany" Scholarship, St. Paul's School, Yankton.....	60 00	Hillsboro—St. Matthew's, Foreign.....	2 50
Brevort Farm Children, through Niobrara League, for "Brevort" Scholarship, St. Paul's School, Yankton.....	30 00	Lenoir—St. James' S. S., through Wo. Aux., Missionary Box 14,858, Domestic.....	1 00
Children's League, through Wo. Aux., for "Loving Heart" Scholarship, St. Margaret's School, Tokio, \$20; through Niobrara League, Sp. for books for St. Elizabeth's Chapel, \$10.....	30 00	Monroe—St. Paul's.....	2 10
"Mrs. J. M.", Domestic, \$500; Foreign, \$200.....	700 00	Morganton—Grace, through Wo. Aux., Sp. for Tokio Hospital.....	3 00
"Cash," Domestic.....	400 00	Old Fort—Mission, Foreign.....	50
Mr. C. Vanderbilt, Sp. to complete St. John's Church Rectory, Port Austin, Mich.....	100 00	Pittsboro—St. Bartholomew's.....	6 00
In memory of the late Dr. and Mrs. Francis Upton Johnson, for salaries of Western Missionaries.....	100 00	Raleigh—Christ Church, Mite Chest, Domestic.....	20 68
"Mrs. N. E. B.", through Wo. Aux., for "Cornelia Prime B." Scholarship, Orphan Asylum, Cape Palmas, \$50; "Edmund Lincoln B." Scholarship, Bridgman Memorial School, Shanghai, \$40....	90 00	Tarboro—Calvary, Foreign.....	50 00
Mrs. Broadhead, Sp. for Bishop Paddock.	25 00	St. Luke's, Foreign.....	1 60
Miss M. M. Collins, for salary of Domestic Missionary.....	25 00	Transylvania Co.—St. Paul's, Domestic.....	3 00
Mrs. J. J. Astor, through Wo. Aux., for Miss Purple's salary.....	20 00	Waynesville—Grace, Domestic.....	12 00
Mite Chest, Domestic.....	11 28	Webster—Mission, Domestic.....	3 00
Miss C. Jay, through Wo. Aux., Sp. for Hill Memorial School, Athens.....	10 00	<b>NORTHERN NEW JERSEY—\$491.97</b>	
Mrs. Frederick Cornell, through Wo. Aux., Sp. for Hill Memorial School, Athens....	10 00	Bergen Point—Trinity Church, Foreign, \$20; "A Member," through Wo. Aux., Sp. for Scholarship, Salt Lake City, \$10....	30 00
"Faber," Mite Chest, 9,654, Domestic.....	4 50	Bloomfield—Christ Church, Domestic, \$5; Foreign, \$3.80.....	8 30
Mr. W. C. Thompson.....	4 00	Greenville—Grace, Foreign.....	6 00
"Anonymous," Domestic, \$1.25; Foreign, \$1.25.....	2 50	Jersey City—St. Matthew's, Domestic.....	8 63
Mrs. Mary E. Earles' Mite Chest, Domestic.....	1 84	Madison—Grace, Domestic, \$27; Foreign, \$12.....	39 00
Mr. N. W. Penhurst, Domestic.....	1 00	Montclair—St. Luke's, Foreign, \$152.31; through Wo. Aux., \$2.....	154 31
Nyack—"C. E. S., J. S. and C. S." through Wo. Aux., Sp. for Communion Vessels for Trinity Chapel, Tokio.....	1 00	Orange—Grace, of which Indian, \$25.....	108 26
Patterson—Christ Church, Foreign.....	5 00	Paterson—Holy Communion, through Wo. Aux., of which travelling expenses of Secretary, \$1.....	2 00
Pelham—Christ Church, through Wo. Aux., for salary of Rev. F. Smith.....	39 65	Pompton—Christ Church.....	1 00
Poughkeepsie—Branch Wo. Aux., Sp. for Tokio Hospital, \$57.96; travelling expenses of Secretary, \$3.....	60 96	Short Hills—Christ Church, of which Mrs. W. R. Buttolph, \$25.....	34 01
Rye—Christ Church, Foreign, \$27.92; thro' Wo. Aux., for "Ann Maria Jay" Scholarship, St. Agnes' School, Osaka, \$40; Bishop Holly's Normal School, \$72.40; Mrs. Jay, Sp. for Hill Memorial School, Athens, \$5.....	145 32	Summit—Calvary Church and S. S., Domestic, \$66.66; S. S., Foreign, \$33.55....	100 41
Scarsdale—St. James the Less.....	25 00	<b>OHIO—\$504.20</b>	
Tivoli—St. Paul's, through Wo. Aux., for Miss Purple's salary.....	28 32	Berea—St. Thomas', Foreign.....	2 00
Wappinger's Falls—Zion, Foreign, \$100; Scholarship, Duane Hall, Shanghai, \$40; Scholarship, St. Mary's Hall, Shanghai, \$40.....	180 00	Cleveland—Emmanuel Church, Foreign.....	23 00

## PENNSYLVANIA—\$6,914.68

Anduhisia—"C. & M.", Missionary Box, Foreign.....	15 08
Haverford College—"B.", Indian.....	22 52
Lower Merion—St. John's, Mrs. Anna R. Drake, for Africa.....	5 00
Morton—Rev. S. Edwards.....	5 00
Philadelphia—Atonement, Domestic, \$55.92; Foreign, \$48.78.....	104 70
(Germantown)—Calvary, Foreign.....	160 00

Calvary, through Indian Hope Association, Indian.....	8 00	<i>Rockdale</i> —Calvary S. S., through Indian Hope Association, Indian, \$10; "Bessie" Scholarship, St. John's School, Cheyenne Agency, \$10.....	20 00
( <i>Germantown</i> )—Christ Church, through Wo. Aux., Sp. for Foreign Missionaries' Fund.....	6 00	<i>Upper Providence</i> —St. Paul's Memorial, Domestic, \$3.44; Foreign, \$3.44; through Indian Hope Association, Indian, \$4; support of catechist, \$3.....	13 88
Christ Church Chapel, through Wo. Aux., for "Bishop Stevens" Scholarship, St. John's College, Shanghai, \$4; Educational Fund, \$3; Sp. for Foreign Missionaries' Fund, \$3.....	10 00	<i>West Chester</i> —Church of the Holy Trinity S. S., for Africa.....	14 53
Covenant, through Wo. Aux., Sp. for Foreign Missionaries' Fund, \$4; through Indian Hope Association, Indian, \$11; "Covenant" Scholarship, Hope School, Springfield, Dakota, \$60.....	75 00	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for woofs for St. Margaret's School, Tokio... ..	4 00
Grace, through Wo. Aux., Sp. for Elizabeth Bunn Memorial Hospital, Wuchang Church of the Holy Trinity, Domestic, \$2,811.12; for Bishop Hare, \$500; through Wo. Aux., for "J. C. Emery" Scholarship, Orphan Asylum, Cape Palmas, \$2; Miss Malles' salary, \$7; through Indian Hope Association, Indian, \$144.....	3,464 12	<b>PITTSBURGH—\$569.46</b>	
Church of the Mediator, through Wo. Aux., for "Bishop Stevens" Scholarship, St. John's College, Shanghai.....	2 00	<i>Allegheny</i> —Christ Church, through Wo. Aux., Sp. for "Catharine Madison" Scholarship, Petersburg, Va.....	11 00
St. James', through Indian Hope Association, Indian.....	61 00	<i>Du Bois</i> —Church of the Saviour, Foreign.....	2 76
St. Luke's, through Wo. Aux., for "Bishop Stevens" Scholarship, St. John's College, Shanghai, \$5; "J. C. Emery" Scholarship, Orphan Asylum, Cape Palmas, \$5; Scholarship in St. Paul's School, Tokio, \$2; Educational Fund, \$5; Sp. for St. Mary's Orphanage, Shanghai, \$2; Sp. for Endowment Fund, "Bishop Stevens" Scholarship, St. John's College, Shanghai, \$5; through Indian Hope Association, Indian, \$25; salary of catechist, \$20.....	69 00	<i>Kittanning</i> —St. Paul's, Foreign.....	15 00
( <i>Frankford</i> )—St. Mark's, through Wo. Aux., Sp. for Foreign Missionaries' Fund, \$1; Sp. for Tokio Hospital, \$3....	4 00	<i>Meyersdale</i> —Trinity Church.....	2 33
St. Mary's, through Indian Hope Association, Indian.....	23 25	<i>Monongahela City</i> —St. Paul's.....	10 00
( <i>Francisville</i> )—St. Matthew's, Foreign....	22 90	<i>Pittsburgh</i> —St. Andrew's, Foreign, \$157.87; China, \$100; Japan, \$100; Africa, \$100; Mrs. F. R. Brunot, through Wo. Aux., for Miss Wong's salary, \$50.....	507 87
( <i>Chestnut Hill</i> )—St. Paul's, Foreign, \$41.40; through Indian Hope Association, Indian, \$38.....	69 40	Trinity Church S. S., Domestic, \$4; Miss Florence McKnight's Mite Chest, Domestic, \$6.50.....	10 50
( <i>Germantown</i> )—St. Peter's, through Wo. Aux., for "J. C. Emery" Scholarship, Orphan Asylum, Cape Palmas, \$2.50; Educational Fund, \$2.50; Scholarship, St. Paul's School, Tokio, \$2.50; Sp. for St. Mary's Orphanage, Shanghai, \$2.50; Sp. for Jaffa, \$25; through Indian Hope Association, for "H. H. H." Scholarship, Hope School, Springfield, \$18.....	53 00	<i>Miscellaneous</i> —Bishop Whitehead, through Wo. Aux., Sp. for "Little Mary" Scholarship, in Rev. E. M. Roberts' School, Shoshone Agency.....	10 00
St. Peter's, Domestic (additional), \$500; Foreign, \$681.75; "T. F. D.", Foreign, \$5; Sp. for Rev. Alex. Crummell, \$5; Sp. for Ascension School, Cove, Oregon, \$20; Young Ladies' Bible-class, through Wo. Aux., for Mrs. Burgwin's salary, \$52.50....	1,364 25	<b>QUINCY—\$5.00</b>	
( <i>Roxborough</i> )—St. Timothy's, Domestic, \$118.57; Sp. for Bishop Neely, \$100; Sp. for Bishop Spalding, \$100; Sp. for Bishop Quintard, \$100.....	418 57	<i>Galesburg</i> —Mrs. Amelia Gilson, Domestic, \$2.50; Foreign, \$2.50.....	5 00
( <i>West</i> )—Church of The Saviour, through Wo. Aux., for Miss Malles' salary, \$2.25; through Indian Hope Association, Indian, \$17.....	19 25	<b>RHODE ISLAND—\$3,237.73</b>	
( <i>Maylandville</i> )—Trinity Church, through Wo. Aux., Sp. for Foreign Missionaries' Fund.....	2 00	<i>Bristol</i> —St. Michael's, Domestic, \$50; for Bishop Hare, \$60.....	110 00
Zion, through Indian Hope Association, Indian.....	18 00	<i>Lonsdale</i> —Christ Church, Foreign.....	34 35
"E. A." Foreign, \$500; work at Petersburg, \$50; Sp. for work at Harrisonburg, Va., \$100; Sp. for Jaffa, \$100; Rev. F. R. Graves' salary, \$100.....	850 00	<i>Manville</i> —Emmanuel Church, Foreign.....	21 45
Miss E. P. Shields, for "M. K. Burtis" Scholarship, St. Mary's Hall, Shanghai. Miss Miercken's Mite Chest, Domestic.....	26 04	<i>Pawtucket</i> —Trinity Church, through Wo. Aux., for Miss Riddick's salary.....	10
Rev. Alfred Elwyn, Sp. for Bishop Elliott. Mrs. Charles Lea, through Wo. Aux., for Educational Fund.....	5 00	<i>Providence</i> —Church of the Redeemer, through Wo. Aux., for Miss Riddick's salary.....	5 00
Mrs. E. W. Craig, Domestic, \$1.50; Foreign, \$1.50.....	3 00	St. John's, Domestic, \$688.17; Sp. for Bishop Whipple, \$17; Mrs. E. A. Gam-mell, Foreign, \$2,000; through Wo. Aux., for Miss Riddick's salary, \$42; "Carrington" Scholarship, Cape Mount School, \$15; Sp. for Foreign Missionaries' Fund, \$20.....	2,782 17
<i>Radnor</i> —Mite Chest, Domestic.....	1 19	St. Stephen's, through Wo. Aux., Domestic, \$35; Foreign, \$221.16; through Wo. Aux., for Miss Riddick's salary, \$25.....	281 16
		<i>Warwick Neck</i> —Mrs. Geo. Anthony, for Africa.....	1 50
		<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for worsteds for Miss Riddick.....	2 00
		<b>SOUTH CAROLINA—\$113.53</b>	
		<i>Beaufort</i> —Miss S. B. Cuthbert, through Wo. Aux., Indian.....	3 00
		<i>Charleston</i> —Grace, Foreign.....	52 12
		"Church Women".....	20 00
		<i>Fulton</i> —Mrs. D. A. Richardson, Domestic, \$5; Foreign, \$5.....	10 00
		<i>Lancaster</i> —Christ Church, Foreign.....	2 05
		<i>Upper St. John</i> —Epiphany.....	26 36
		<b>SOUTHERN OHIO—\$307.04</b>	
		<i>Cincinnati</i> —Christ Church, Foreign.....	105 39
		( <i>College Hill</i> )—Grace, Foreign.....	13 91
		( <i>Avondale</i> )—Grace, through Wo. Aux., Domestic.....	30 00
		( <i>E. Walnut Hills</i> )—Chapel of the Redeemer, Foreign.....	12 00
		St. Paul's, Foreign.....	59 63
		<i>Granville</i> —Mrs. J. L. Bryan, Foreign.....	4 00
		<i>Ironton</i> —Christ Church, through Wo. Aux., Sp. for St. Luke's Hospital, Denver.....	3 00
		<i>Marietta</i> —St. Luke's, Foreign, \$6; Young	



Ladies' Guild, through Wo. Aux., Sp. for F. C. Paddock Hospital, \$1.....	7 00	Manistee—St. Paul's, Foreign.....	1 35
Middletown—Ascension.....	8 53	Newaygo—St. Mark's, Domestic.....	78
Worthington—St. John's, Foreign.....	3 25	Paw Paw—St. Mark's, Domestic, \$1.03; Foreign, \$1.03.....	2 06
Zanesville—St. James', Domestic, \$30.83; "Faith," for "Harry and Louise" Scholarship, Hope School, Springfield, \$30.....	60 33	Quincy—St. John's, Domestic, 76 cts.; Foreign, 76 cts.....	1 52
		Saugatuck—All Saints', Domestic.....	1 40
		Three Rivers—Trinity Church, Domestic, \$1.20; Foreign, \$1.19.....	2 39
<b>SPRINGFIELD—\$10.20</b>			
Alton—Miss Ellen Taylor.....	20	<b>WESTERN NEW YORK—\$1,279.66</b>	
Waverly—S. G. M. Allis, Domestic, \$5; Foreign, \$5.....	10 00	Batavia—St. James', Domestic.....	12 22
		Bath—St. Thomas'.....	12 60
<b>TENNESSEE—\$19.80</b>		Belmont—St. Philip's, Mrs. R. O'Brien, Domestic, \$5; S. S., Foreign, \$1.60.....	6 20
Columbia—St. Peter's, "E. A. B.", for Africa, \$1; Cuba, \$1.....	2 00	Brookport—St. Luke's, Domestic, \$6.57; Mr. and Mrs. Daniel Holmes, for three "Holmes" Scholarships as follows: St. Paul's School, Tokio, \$40; St. Margaret's School, Tokio, \$40; St. Timothy's School, Osaka, \$50.....	186 57
Memphis—St. Mary's Cathedral, Foreign.....	7 80	Buffalo—St. James', Domestic.....	5 09
Ringgold—"A Church Woman," Foreign, \$8; Sp. for horse for Rev. H. Sawyer, Houlton, Me., \$2.....	10 00	St. Paul's, Domestic, \$341.63; eight Mite Chests, Domestic, \$40.88.....	382 51
		St. Thomas', Domestic.....	1 51
<b>TEXAS—\$32.90</b>		Trinity Church, Domestic.....	216 86
Houston—Christ Church, Domestic.....	17 65	Mite Chest, Domestic.....	2 00
Paris—Holy Cross, Foreign.....	3 00	Canaan—St. John's, Domestic.....	24 52
Waco—St. Paul's, Foreign, \$8.50; Domestic, \$1.50.....	10 00	Clifton Springs—St. John's, Foreign.....	3 00
Wichita Falls—Church of the Good Shepherd.....	2 25	Comity—Christ Church, Domestic.....	9 45
		Geneseo—St. Michael's, Domestic.....	11 35
<b>VERMONT—\$76.00</b>		Geneva—St. Peter's, Domestic.....	20 85
Bellows Falls—St. Agnes' Hall, through Wo. Aux., Sp. for Bishop Thompson for Colored Schools, or at his discretion.....	15 00	"D", Domestic.....	10 00
Bethel—Christ Church, Domestic, \$1; Foreign, \$20; Sp. for Jaffa, \$5.....	26 00	Hammondsport—St. James', Domestic.....	4 00
Highgate—St. John's, Foreign, \$5; Domestic, \$5.....	10 00	Lancaster—St. Luke's, Domestic.....	8 75
Miscellaneous—Branch Wo. Aux., for Colored Schools in Georgia.....	25 00	Le Roy—St. Mark's, Holy Cross Guild.....	2 75
		Lyons—Grace, Domestic.....	7 51
<b>VIRGINIA—\$407.12</b>		Middleport—Trinity Church, Domestic.....	4 25
Alexandria Co.—St. Paul's, Woman's Missionary Society.....	26 63	Mt. Morris—St. John's, Domestic.....	6 88
Clarens Missionary Society, for "Clarens" Scholarship, St. Margaret's School, Tokio, \$20; Sp. for Rev. H. D. Page, \$33.....	53 00	Olean—St. Stephen's, Domestic.....	8 53
Amherst Co.—Ascension, for Japan.....	10 00	Penn Yan—St. Mark's, Domestic.....	5 60
Charles City Co.—Westover Church, Foreign.....	9 50	Rochester—Christ Church, Domestic.....	40 85
Clark Co.—Christ Church, Domestic.....	10 00	Epiphany, Domestic.....	11 17
Dimwiddie Co.—St. Paul's, Foreign.....	11 69	St. John's, Domestic.....	7 34
St. Stephen's, Foreign.....	1 85	St. Paul's, Domestic, \$25.91; S. S. through Wo. Aux., Sp. for Scholarship, St. John's School, Logan, \$10.....	35 91
"A Friend," Foreign.....	4 00	St. Luke's, Foreign (including through Wo. Aux., \$207.80) \$270.76; Sp. for Rev. Sherman Coldidge, \$1.....	271 76
Fairfax Co.—Theological Seminary, Missionary Society, for "Theological Seminary" Scholarship, Duane Hall.....	72 50	Trinity Church, Foreign.....	3 00
Miss Jane K. Smoot, for Cuba, \$1; support of Dr. Perry, \$1.....	2 00	<b>WEST VIRGINIA—\$99.56</b>	
Gloucester Co.—Ware Parish, Foreign.....	4 00	Alderson—Church of the Messiah.....	3 14
Henrico Co.—Moore Memorial Church, Foreign, \$13.31; Miss Mary Moore, for Bishop Whipple's Indian Mission, \$2; Japan, \$5.....	20 31	Bunker Hill—Christ Church, Sp. for Jaffa.....	2 38
Nansemond Co.—St. Paul's, Foreign.....	10 00	Grafton—Church of the Good Shepherd, Domestic.....	1 10
Norfolk Co.—Christ Church, Foreign.....	29 76	Hurricane—Dr. George L. Nye.....	5 00
St. Luke's.....	94 83	Leetown—St. Bartholomew's, Domestic, \$2.65; Sp. for Jaffa, \$19.99.....	16 64
Pittsylvania Co.—Camden Parish, Epiphany, Foreign.....	19 30	Lewisburg—St. James', Domestic, 65 cts.; Foreign, 55 cts.....	1 10
Princess Anne Co.—Lynnhaven Parish, Domestic.....	2 75	Middleway—Grace, Sp. for Jaffa.....	8 63
Rockbridge Co.—Grace Memorial, Foreign.....	20 00	Morgantown—"In Memoriam," for China.....	5 00
Rockingham Co.—Grace, Domestic.....	5 00	Mrs. M. L. Harvey, Foreign, \$2; Indian, \$3.....	5 00
<b>WESTERN MICHIGAN—\$116.60</b>		Moundsville—Trinity Church, for Japan.....	3 70
Grand Rapids—Church of the Good Shepherd, "H.", Sp. for Rev. Mr. Vilatte's work.....	5 00	New Martinsville—St. Ann's, for Japan.....	2 65
St. Mark's, Domestic, \$41.50; Foreign, \$41.50.....	83 00	Ronceverte—Incarnation, Domestic, 95 cts.; Foreign, 95 cts.....	1 90
Hastings—Emmanuel Church.....	10 00	Shepherdstown—Trinity Church, Foreign, \$8.45; S. S., for "Little Anna" Scholarship, Cape Mount, \$19.59.....	28 04
Ionia—St. John's, Indian.....	4 10	Sistersville—St. Paul's, Japan.....	1 65
Kalamazoo—St. Luke's, "A Member," Domestic.....	5 00	Union—All Saints', Foreign, 75 cts.; Mrs. H. B. Carpenter, Domestic, \$2.50; Foreign, \$2.50.....	5 75
		Wheeling—St. Luke's, Foreign.....	7 88
<b>WISCONSIN—\$91.22</b>			
		Baraboo—"E. W.", Domestic.....	4 00
		Madison—Grace, Foreign.....	5 00
		Menomonie—Grace, Domestic.....	3 80
		Mrs. Sarah F. Caron, Sp. for Hill Memorial School, Athens.....	25 00

## ACKNOWLEDGMENTS.

<i>Nashotah</i> —Kemper Hall Guild of the Holy Child, Sp. for Hill Memorial School, Athens.....	50 00	MONTANA—\$33.75	
<i>Racine</i> —Rev. J. W. Gilman.....	1 42	<i>Butte</i> —St. John's, Domestic.....	21 00
<i>Sun Prairie</i> —Through Wo. Aux., for Cuba.....	2 00	<i>Dillon</i> —St. James', Foreign.....	12 75
OREGON—\$11.00		FOREIGN CONTRIBUTIONS—\$11.70	
<i>Portland</i> —Mr. S. B. Eaton, Sp. for Toklo Hospital.....	1 00	<i>Africa, Liberia, Bassa</i> —From fellow students and former pupils of the late Rev. L. L. Montgomery, Sp. toward tablet in his memory.....	6 50
<i>Fort Klamath</i> —"M. H. F.", Domestic.....	10 00	<i>China, Shanghai</i> —Girls of St. Mary's Hall, through Wo. Aux., Sp. for St. Mary's Orphanage.....	3 20
COLORADO—\$27.00		<i>Japan, Osaka</i> —Woman's Missionary Society, through Wo. Aux., Sp. for salary of native clergy.....	1 50
<i>Morrison</i> —Mr. W. S. Smith.....	25 00	<i>Greece, Athens</i> —Mission School, through Wo. Aux., Indian.....	50
<i>Silver Cliff</i> —St. Luke's, Foreign.....	2 00	LEGACIES—\$205,000.00	
NEVADA—\$13.15		<i>N. Y., New York</i> —Estate of Mr. William H. Vanderbilt, Domestic, \$100,000; Foreign, \$100,000.....	200,000 00
<i>Austin</i> —St. George's, Foreign.....	13 15	Estate of Miss Susan M. Edson.....	5,000 00
SOUTH DAKOTA—\$30.82		MISCELLANEOUS—\$1,574.50	
<i>Choteau Creek</i> —Chapel of the Holy Name, for Deaf Mute Mission.....	5 58	Interest, Domestic, \$817.22; Foreign, \$509.15.....	1,326 37
<i>Crow Creek Agency</i> —Mission, Domestic.....	6 40	Interest, Sp. for African Boat Fund.....	08
<i>Grand Forks</i> —Missionary Box 8,806, Foreign.....	1 00	"One who has neglected his duty in this respect," Domestic, \$50; Foreign, \$50.....	100 00
<i>Yankton Agency</i> —Holy Fellowship, Domestic, \$5; Foreign, \$5; Indian and Colored, \$5.86.....	15 86	Rev. J. Foster, for Bishop Hare's Indian Mission.....	100 00
<i>Miscellaneous</i> —St. Stephen's Mission, through Wo. Aux., Sp. for Rev. H. Swift's work.....	2 00	Sale of Cuts, Foreign.....	12 05
NORTHERN TEXAS—\$10.00		"T. E. E.", Sp. for Rev. C. E. Benedict.....	10 00
<i>Comanche</i> —Mr. and Mrs. Sartwelle, Indian, \$5; Colored, \$5.....	10 00	St. Mark's Friendly League, through Wo. Aux., Sp. for "St. Mark's" Scholarship, Salt Lake City.....	10 00
WESTERN TEXAS—\$6.00		"A Friend," through Wo. Aux, Sp. for boat for Mrs. Brierley, \$5; support of Dr. Perry, \$2.....	7 00
<i>Seguin</i> —St. Andrew's, Miss K. F. Jones, through Wo. Aux.....	6 00	"Anonymous," Foreign.....	5 00
NEW MEXICO AND ARIZONA—\$12.50		"A New Subscriber".....	4 00
<i>Tucson</i> —Mission, Domestic.....	5 00	Receipts for the month.....	253,727 08
<i>Tombstone</i> —Mission, Domestic.....	7 50	Amount previously acknowledged.....	58,550 95
		Total receipts since September 1st, 1885...	<u>\$312,277 98</u>

## APPROPRIATED.

DOMESTIC—of which for Indian Missions, \$39,355; for missions to Colored people, \$20,700, and one-half central expenses.....	\$196,121 51
FOREIGN—Africa, China, Japan, Haiti and the Mission School in Greece (and \$1,500 for Cuba) and one-half central expenses.....	\$151,025 20
Total.....	<u>\$347,146 71</u>

## RECEIVED.

(Exclusive of Legacies and Specials)

SEPTEMBER 1ST TO FEBRUARY 1ST, 1886.

DOMESTIC—of which designated for Indian Missions, \$5,062.53 missions; to Colored people, \$1,334.03 including one-half of general offerings.....	\$47,653 68
FOREIGN—including one-half of general offerings.....	\$40,728 07
Total.....	<u>\$88,381 75</u>

Still required before September 1st, 1886, for Domestic Missions.....	\$148,467 83
for Foreign Missions.....	\$110,297 13
Total.....	<u>\$258,764 96</u>



# DOMESTIC MISSIONARIES

*Receiving Stipends during the Whole or Part of the Year from September 1st, 1885,  
to September 1st, 1886.*

## MISSIONARIES TO WHITE PEOPLE.

### MISSIONARY JURISDICTIONS.

#### COLORADO AND WYOMING.

Rt. Rev. J. F. SPALDING, D.D., *Denver*.  
Rev. C. G. Adams. (Retired Dec. 1st) *Idaho*  
Rev. Amos Banister. *Alamosa*  
Rev. T. L. Bellam. *Golden*  
Rev. F. Byrne. *Silver Cliff*  
Rev. H. Forrester. *Denver*  
Rev. B. Hartley. *Evans Vista*  
Rev. M. Honeyman. *Bald Mountain*  
Rev. A. B. Hunter. *West Denver*  
Rev. L. Y. Jessup. *Littleton*  
Rev. T. J. Knapp. (Retired Dec. 1st) *Idaho*  
Rev. Walter Marvin. *Durango*  
Rev. O. E. Ostensen. *Ouray*  
Rev. D. C. Pattie. *Canon City*  
Rev. M. F. Sorenson. *North Denver*  
Rev. H. D. Turner. *Solidia*  
Rev. T. V. Wilson. *Idaho*  
Rev. W. Worthington. *Villa Grove*  
Sister Eliza. *Denver*

#### MONTANA.

Rt. Rev. L. R. BREWER, D.D., *Helena*.  
Rev. S. C. Blackiston. *Butte*  
Rev. Alfred Brown. *Billings*  
Rev. H. E. Clowes. *Fort Benton*  
Rev. S. D. Hooker. *Dillon*  
Rev. William Horstall. *Miles City*  
Rev. F. B. Lewis. *Bozeman*  
Rev. E. G. Prout. *Virginia*  
Rev. George Stewart. *Missoula*

#### NEVADA.

Rt. Rev. O. W. WHITAKER, D.D., *Virginia*.  
Rev. G. R. Davis. *Carson*  
Rev. Wm. Lucas. *Reno*  
NEW MEXICO INCLUDING ARIZONA.  
Rt. Rev. G. K. DUNLOP, D.D., *Las Vegas*.  
Rev. Jos. Cross, D.D. *Albuquerque*  
Rev. W. L. Githens. *Albuquerque*  
Rev. E. W. Meany. *Santa Fe*  
Rev. W. V. Shepherd. *Albuquerque*  
Rev. T. L. Smith. *Raton*  
Rev. E. Watt. (Retired Dec. 19th) *Idaho*

Rt. Rev. W. Haskins. *Tombstone, Ar.*  
Rev. J. H. Young. (Retired Jan. 1st) *Idaho*

#### ALABAMA.

Under Rt. Rev. R. H. WILMER, D.D.  
Rev. F. B. Lee. *Carlowille*  
Rev. B. F. Mower. *Florence*  
Rev. J. F. Smith. *Jacksonville*  
Rev. Geo. R. Upton. *Greenville*  
Rev. De B. Waddell. *Union Springs*

#### ARKANSAS.

Under Rt. Rev. H. N. PIERCE, D.D.  
Rev. C. A. Bruce. *Helena*  
Rev. G. F. Degen. *Little Rock*  
Rev. W. W. Hefner. *Brooke, M.D.*  
Rev. George H. Hunt. *Newport*  
Rev. D. McManus. *Van Buren*  
Rev. A. A. Tearne. *Batesville*  
Rev. J. J. Vaulx. *Fayetteville*

#### CALIFORNIA.

Under Rt. Rev. W. I. KIF, D.D.  
Rev. J. D. H. Browne. *Pomona*  
Rev. John A. Emery. *Austin City*  
Rev. H. S. Jefferys. *Modesto*  
Rev. D. O. Kelley. *Fresno*  
Rev. S. G. Lines. (Retired Feb. 1st.) *Idaho*  
Rev. A. B. Spaight. *Santa Ana*

#### EAST CAROLINA.

Under Rt. Rev. A. A. WATSON, D.D.  
Rev. L. Ebo. *Greenville*  
Rev. I. Harding. *Gooson*  
Rev. N. C. Hughes. *Chocowinity*

#### FLORIDA.

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Rev. C. A. Apple. *Apalachicola*  
Rev. Juan B. Baez. *Key West*  
Rev. J. B. C. Beauben. *Idaho*  
Rev. F. B. Danham. *Gainesville*  
Rev. N. B. Harris. *Madison*  
Rev. W. H. Milnes. *Lane Park*  
Rev. W. J. O'Brien. *Waldo*  
Rev. O. P. Thackara. *Fernandina*  
Rev. J. H. Weddell. *Tampa*  
Rev. G. H. Ward. *Crescent City*  
Rev. W. Willson. *Cedar Keys*

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Rev. Wm. Bolland. *Vallejo*  
Rev. W. A. M. Breck. *Suisun*  
Rev. A. D. Drummond. *Healdsburg*  
Rev. W. Leacock. *Napa*  
Rev. A. Todhunter. *St. Helena*  
Rev. T. G. Williams. *"At Large"*  
P. O. San. Fran.

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Rev. T. H. M. V. Appleby. *St. Vincent, Minn.*  
Rev. W. T. Currie. *Grand Forks*  
Rev. D. Flack. (Retired Oct. 1st) *Idaho*  
Rev. J. Nelson Jones. *Larimore*  
Rev. C. McCarthy. *Sanborn*  
Rev. H. G. Sheridan. *Mayville*

#### NORTHERN TEXAS.

Rt. Rev. A. C. GARRETT, D.D., *Dallas*.  
Rev. E. G. Benners. *Jefferson*  
Rev. B. Collison. *Terrill*  
Rev. C. T. Denroche. *Sherman*  
Rev. F. E. Evans. *Paris*  
Rev. T. M. N. George. *Texarkana*  
Rev. George H. Higgins. *Colorado City*  
Rev. B. L. Lind. *Corsicana*  
Rev. H. C. Shaw. *Wichita Falls*

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Rev. B. E. Habersham. *So. Portland*  
Rev. E. C. Johnson. *Weston*  
Rev. W. L. McEwan. *The Dalles*  
Rev. R. Colquhoun. *Pendleton*  
Rev. O. Parker. *Ontario*  
Rev. W. R. Powell. *Cove*  
Rev. J. R. W. Sellwood. *E. Portland*  
Rev. Thomas Smith. *Baker City*  
Rev. R. L. Stevens. *Le Grand*  
Mrs. Emma J. Wakeman. *Portland*

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Rt. Rev. D. S. TUTTLE, D.D., *Salt Lake City*.  
Rev. C. M. Armstrong. *Salt Lake City*

Rt. Rev. P. McD. BLEECKER. *Logan*  
Miss Maggie Barr. *Salt Lake City*  
Rev. F. W. Crook. *Boise City*  
Rev. J. D. McConkey. *Leteston*

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Rev. J. C. Flowers. *Aberdeen*  
Rev. J. V. Himes. *Elks Point*  
Rev. M. Hoyt, D.D. *Hurly*  
Rev. J. McBride. *Pierre*  
Rev. J. Morris. *Mitchell*  
Rev. C. R. Stroth. (Retired Oct. 15th) *Idaho*  
Rev. W. J. Wicks. *Canton*

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Rev. J. B. Alexander. *Port Townsend*  
Rev. T. H. Birchhead. *Whitcomb*  
Rev. C. C. Burnett. *Spokane Falls*  
Rev. E. Davis. *Sprague*  
Rev. J. C. Fair. *Dayton*  
Rev. D. Lathrop. *Walla Walla*  
Rev. D. H. Lovejoy, M.D. *Old Tacoma*  
Rev. R. D. Nevins, D.D. *Olympia*  
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Rev. A. W. Burroughs. *Victoria*  
Rev. C. E. Cabanis. (Retired Dec. 15th) *Idaho*  
Rev. N. B. Fuller. *Seymour*  
Rev. G. S. Gibbs. (Retired Nov. 1st) *Idaho*  
Rev. J. T. Hutcheson. *Luling*  
Rev. J. Hulme. *El Paso*  
Rev. John G. Mulholland, D.D. *Brownsville*  
Rev. T. C. Stanley. *Nason*  
Rev. O. A. Taylor. *Boerne*  
Rev. F. B. Ticknor. "Itinerant" *Seymour*  
Rev. A. R. Taylor. *Boerne*

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Rev. W. R. Gardner. *Kipon*  
Rev. F. Moore. *Omaha*  
Rev. H. St. George. *Bayfield*  
Rev. J. A. Upjohn. *Fond du Lac*  
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Rev. J. Knowles. *Greensboro*  
Rev. H. E. Lucas. *Brunswick*  
Rev. G. Macauley. *Dalton*  
Rev. H. K. Rees. *Cold Spring*  
Rev. A. J. Tardy. *Dalton*

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BACKE, D.D.  
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Rev. W. B. Burke. *Peru*  
Rev. R. S. Eastman. *North Liberty*  
Rev. J. G. Miller. *Bristol*  
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Rev. S. C. M. Orpen. *Lima*  
Rev. B. R. Phelps. *Garrett*  
Rev. D. B. Ramsey. *Aurora*  
Rev. W. W. Raymond. *Marion*  
Rev. A. Reeves. *Worthington*  
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Rev. B. C. Talbot. *Green Castle*  
Rev. M. H. Thorpe, Jr. *Crawfordsville*

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Rev. L. R. Brainerd. *Chester*  
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Rev. P. Fox. *Iowa Grove*  
Rev. W. E. Jacob. *Sioux City*  
Rev. F. D. Jandon. *Duversville*  
Rev. A. G. E. Jenner. *Davenport*

Rev. H. C. Johnson. *Nashua*  
Rev. E. A. B. Jones. *Keokuk*  
Rev. Allen Jud. *Brooklyn*  
Rev. W. P. Law. *East Des Moines*  
Rev. George H. Mueller. *Emmetsburg*  
Rev. F. J. Mynard. *Decorah*  
Rev. C. S. Percival. *Cresco*  
Rev. G. H. S. Somerville. *Keokuk*  
Rev. N. W. Stephens. *Sheldon*

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Rev. R. S. Adams. *Ottawa*  
Rev. Wm. Brittain. *Winfield*  
Rev. John Bennett. *Wyanotte*  
Rev. G. P. Comings. *Girard*  
Rev. J. A. Doorsis. *Newton*  
Rev. J. E. Higgs. *Maple Pherson*  
Rev. L. L. Holden. *Williamsburg*  
Rev. R. E. G. Huntington. *Manhattan*  
Rev. J. N. Lee, D.D. *North Topeka*  
Rev. Henry Mackay. *Emporia*  
Rev. A. A. McDonough. *Wynfield*  
Rev. J. M. Rankin. *Coffeyville*  
Rev. George Turner. *Hixson*  
Rev. Joseph Wayne. *Burlington*

#### KENTUCKY.

Under Rt. Rev. T. U. DUDLEY, D.D.  
Rev. V. O. Gee. *Russellville*  
Rev. J. Guerin. *Dayton*  
Rev. C. H. Lockwood. *Beattyville*  
Rev. C. P. Rodefer. *Owensboro*

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Rev. W. D. Christian. *Houma*  
Rev. R. C. Cleburne. *Cheneyville*  
Rev. John Philson. *Lake Providence*  
Rev. M. T. Turner. *Manfield*

#### MAINE.

Under Rt. Rev. H. A. NEELY, D.D.  
Rev. C. E. Harding. *Ashland*  
Rev. G. S. Hill. (Retired March 1st) *Idaho*  
Rev. Geo. A. Holbrook. *Brunswick*



Rev. M. McLaughlin..... *Hallowell*  
 Rev. C. T. Ozden..... *Woodford*  
 Rev. J. H. Rouse..... *Fort Fairfield*  
 Rev. H. Sawyer..... *Houlton*  
 Rev. F. Towers..... *Thomaston*  
 Rev. J. H. Vauxey..... *Old Town*  
 Rev. W. H. Washburn..... *Leviston*  
 Rev. M. H. Wellman..... *West Dresden*

#### MICHIGAN.

Under Rt. Rev. S. S. HARRIS, D.D.  
 Rev. Isaac Barr..... *Lapeer*  
 Rev. John Barst..... *Champion*  
 Rev. J. M. Curtis..... *Cheboygan*  
 Rev. John Evans..... *Au Sable*  
 Rev. A. B. Flower..... *Long Rapids*  
 Rev. W. H. Smythe..... *Port Austin*  
 Rev. Robert Wood..... *Negaunee*

#### MINNESOTA.

Under Rt. Rev. H. B. WHIPPLE, D.D.  
 Rev. T. H. M. V. Appleby..... *St. Vincent*  
 Rev. R. N. Avery..... *Rochester*  
 Rev. C. M. Beaulien..... *Le Sueur*  
 Rev. Caleb Benham..... *St. Peter*  
 Rev. T. J. Crump..... *Litchfield*  
 Rev. D. G. Gunn..... *Worthington*  
 Rev. J. J. Hillmer..... *Winona*  
 Rev. R. W. Johnson..... *Glenwood*  
 Rev. H. Langlois..... *Prescott, Wis.*  
 Rev. R. E. Metcalfe..... *Appleton*  
 Rev. F. B. Nash, Jr..... *Alexandria*  
 Rev. E. L. Peterson..... *Faribault*  
 Rev. C. Rollit..... *Minneapolis*  
 Rev. I. J. Townsend..... *Fairmount*  
 Rev. T. Wilcoxson..... *Litchfield*  
 Rev. G. H. Yarnall..... *Sauk Rapids*

#### MISSISSIPPI.

Under Rt. Rev. W. M. GREENE, D.D.  
 Rt. Rev. H. M. THOMPSON, D.D.,  
 Assistant Bishop.  
 Rev. G. W. S. Ayers. (Retired Oct. 15th)  
 Rev. U. B. Bowden..... *McComb City*  
 Rev. J. J. Clemens..... *Brandon*  
 Rev. B. Halstead..... *Lexington*  
 Rev. E. Hamvasy, D.D. (Ret'd Oct. 15th)  
 Rev. J. T. Hargrave..... *Holly Springs*  
 Rev. Howell Logan..... *Port Gibson*  
 Rev. Isaac N. Marks..... *Aberdeen*  
 Rev. J. E. Martin..... *Canton*  
 Rev. Wm. Moore..... *Bovina*  
 Rev. G. L. Neide..... *Grenada*  
 Rev. W. Presbury..... (Retired Dec. 1st)  
 Rev. J. V. Turner..... *Woodville*  
 Rev. A. N. Wrixon..... *Rosedale*

#### MISSOURI.

Under Rt. Rev. C. F. ROBERTSON, D.D.  
 Rev. C. H. Bohn..... *Butler*  
 Rev. V. B. Burrows..... *Nevada*  
 Rev. J. W. Dunn..... *Independence*  
 Rev. J. H. Fry, D.D..... *De Soto*  
 Rev. J. L. Gay..... *Fayette*

Rev. W. A. Hatch..... *St. Joseph*  
 Rev. G. H. Hunt..... *St. Charles*  
 Rev. William Johnson..... *Rolla*  
 Rev. T. B. Lawson, D.D..... *Junction City*  
 Rev. George Moore..... *St. Charles*  
 Rev. S. N. Watson..... *Mexico*

#### NEBRASKA.

Under Rt. Rev. G. WORTHINGTON, S.T.D.  
 Rev. R. Dogherty..... *Blair*  
 Rev. T. F. Eldred..... *Norfolk*  
 Rev. E. H. Gaynor..... *Blair*  
 Rev. Samuel Goodale. (Retired Dec. 1st)  
 Rev. W. G. Hawkins..... *Lincoln*  
 Rev. E. T. Hamel..... *Columbus*  
 Rev. J. Hewitt..... *Fremont*  
 Rev. E. Lewis..... *Ashland*  
 Rev. J. Paterson..... *Omaha*  
 Rev. E. R. Richardson..... *Crete*  
 Rev. W. H. Sparling..... *Schuyler*  
 Rev. Thomas Stafford..... *Brownsville*  
 Rev. A. E. Wells..... *Central City*  
 Rev. W. V. Whitten..... *Falls City*

#### NEW HAMPSHIRE.

Under Rt. Rev. W. W. NILES, D.D.  
 Rev. R. M. Berkeley..... *Hannover*  
 Rev. W. H. Cutler..... *Goffstown*  
 Rev. H. H. Haynes..... *Littleton*  
 Rev. E. P. Little..... *Lancaster*  
 Rev. W. H. Moreland..... *Nashua*  
 Rev. H. A. Remick..... *Woodsville*  
 Rev. L. Webster..... *Ashland*

#### NORTH CAROLINA.

Under Rt. Rev. T. B. LYMAN, D.D.  
 Rev. G. H. Bell..... *Bell P. O.*  
 Rev. G. T. Bland..... *Marion*  
 Rev. D. H. Buel, D.D..... *Ashville*  
 Rev. J. A. Deal..... *Franklin*  
 Rev. E. H. Green..... *Valley Crucis*  
 Rev. M. Jones..... *Tryon City*  
 Rev. E. A. Osborne..... *Charlotte*  
 Rev. J. H. Postell..... *Asheville*

#### OHIO.

Under Rt. Rev. G. T. BEDELL, D.D.  
 \*Rev. A. W. Mann..... *Cleveland*

#### QUINCY.

Under Rt. Rev. A. BURGESS, D.D.  
 Rev. Joseph L. Colton..... *Pittsfield*  
 Rev. S. Crockett..... *Reynolds*  
 Rev. J. M. D. Davidson..... *Leviston*  
 Rev. A. P. Davis..... *Quincy*  
 Rev. J. R. Holst..... *Macomb*  
 Rev. R. C. Wall..... *Tiskilwa*

#### SOUTH CAROLINA.

Under Rt. Rev. W. B. W. HOWE, D.D.  
 Rev. T. F. Gadsden..... *Anderson C. H.*  
 Rev. J. D. McCullough..... *Spartanburg C. H.*  
 Rev. G. W. Ottmann..... *Forkville C. H.*  
 Rev. W. O. Prentiss..... *P. O. Charleston*

#### SPRINGFIELD.

Under Rt. Rev. G. F. SEYMOUR, D.D.  
 Rev. D. W. Dresser..... *Champaign*  
 Rev. W. J. Frost, D.D..... *Carleton*  
 Rev. J. B. Harrison..... *Bellville*  
 Rev. E. D. Hefter..... *Springfield*  
 Rev. R. B. Hoyt..... *Mt. Carmel*  
 Rev. J. A. Matthews..... *Mt. Vernon*  
 Rev. Philip McKim..... *Bunker Hill*  
 Rev. W. H. Tomlins..... *Abion*  
 Rev. G. W. G. Van Winkle..... *Anna*

#### TENNESSEE.

Under Rt. Rev. C. T. QUINTARD, D.D.  
 Rev. C. F. Collins..... *Trenton*  
 Rev. C. D. Flagler..... *Cleveland*  
 Rev. C. M. Gray..... *Franklin*  
 Rev. M. Henry..... *Mason*  
 Rev. H. R. Howard, S.T.D..... *Tullahoma*  
 Rev. F. A. Juny, D.D..... *Somerville*  
 Rev. W. G. G. Thompson..... *Fayetteville*  
 Rev. R. Calder Young..... *Memphis*

#### TEXAS.

Under Rt. Rev. ALEX. GREGG, D.D.  
 Rev. E. G. Benners..... *Jefferson*  
 Rev. H. C. Howard..... *Columbus*  
 Rev. W. W. Patrick..... *Austin*  
 Rev. L. P. Rucker..... *Brenham*  
 Rev. W. G. W. Smith..... *La Grange*  
 Rev. J. C. Waddill..... *Woodville*  
 Rev. E. Wickens..... *Palestine*

#### VIRGINIA.

Under Rt. Rev. F. M. WHITTLE, D.D.  
 Rt. Rev. A. M. RANDOLPH, D.D.,  
 Assistant Bishop.  
 \*Rev. Job Turner..... *Staunton*

#### WEST VIRGINIA.

Under Rt. Rev. G. W. PETERKIN, D.D.  
 Rev. J. Brittingham..... *Clarksburg*  
 Rev. G. A. Gibbons..... *Moorefield*  
 Rev. F. K. Leavell..... *Coal Valley*  
 Rev. R. H. Mason..... *Union*

#### WESTERN MICHIGAN.

Under Rt. Rev. G. D. GILLESPIE, D.D.  
 Rev. J. W. Bancroft..... *Hastings*  
 Rev. J. S. Large..... *Traverse City*  
 Rev. J. A. McGlore..... *Mt. Pleasant*  
 Rev. W. Morrell..... *Elk Rapids*  
 Rev. M. S. Woodruff..... *Big Rapids*

#### WISCONSIN.

Under Rt. Rev. E. R. WELLES, D.D.  
 Rev. H. M. Green..... *Darlington*  
 Rev. David Laserson..... *Bay View*  
 Rev. A. B. Peabody..... *Star Prairie*  
 Rev. James Slidel..... *Hudson*  
 Rev. E. De Wolfe..... *Western Union*

\* Deaf-Mute Missionary to Deaf-Mutes in several Dioceses.







THE CHINESE CANDIDATES FOR HOLY ORDERS, A.D., 1886.